

## BAPTIST MAGAZINE.

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LETTERS OF THE LATE REV. ANDREW FULLER.

(Continued from p. 246.)

## LETTER V.

*On the Influence of Satan upon the Human Mind.*

MY DEAR FRIEND,

IN reply to your observations on the influence of Satan on the human mind, I am free to acknowledge that it is a subject of such a nature, that in speculating upon it we may presently lose ourselves. But this is true of every subject connected with the operations of spirit.

To the opinion of Mr. R. on this subject I was not wholly a stranger; nor, probably, are you ignorant that it is one of the tenets of Dr. Priestley and the modern Socinians. That writer thus expresses himself:—"The word *devil*, or *Satan*, in the Old and New Testaments, signifies only the principle of natural or moral evil, personified by a well known figure in rhetoric. The devil is only an allegorical personage."

I presume Mr. R. would not go quite so far as Dr. P., to deny the *existence* of evil spirits; yet he is very little behind him, in denying their *influence* on the human mind.

It is no contemptible instance of Satan's policy, to get the notions of his existence and influence exploded; well knowing that, in that case, no prayers would ascend to heaven, and no vigilance be exercised on earth, against his allurements. Nothing would discover more admirable policy in a thief or

a murderer, who was prowling about the outskirts of a town for the purposes of plunder, than to quiet the alarms of the people by procuring the circulation of an opinion, either that no such person existed, or that if he did, he could not possibly enter their houses; in fact, that the whole was a popular prejudice, invented by designing priests, and perpetuated by a few old women, to frighten the vulgar.

It is allowed, that the devil has no power over our minds without divine permission; yea, further, that he has no such power over us as to draw us into *sin* without our own consent. I will not say, that he cannot suggest sinful thoughts without our consent; but certainly he cannot, without our consent, draw us into sin. If we yield not, we may be said to be *tempted*, as Christ was; but *sin* does not consist in being tempted, but in *falling in* with the temptation.

Farther, it is allowed that the principal and immediate objects of our dread ought to be, the snares and allurements of the world.—These are sometimes called temptations, being the means adopted by the god of this world to draw away the heart. But not a fish that swims need fear the most subtle and expert fisherman, *provided it keep clear of his nets and baits.*

Once more, it is allowed, that the doctrine of Satanic influence has been greatly *abused* by some who profess to maintain it; as when they consider themselves merely passive, and that all the evil of their minds is to be charged

upon foreign agency; thus imputing all their wickedness to the devil, for the purpose of exonerating themselves. But this is no proof that the doctrine itself is not true. Multitudes abuse the doctrine of *human depravity*; and by imputing their sinful conduct to their poor wicked hearts, or to the old man, as they express themselves, endeavour to elude the blame. But shall we, on this account, deny that doctrine? Surely not.

You will receive my present thoughts on Satanic influence under three observations.

First—*The language of Scripture on this subject is such, that nothing but an absolute impossibility of its being understood literally, should render any other sense admissible.*

The language of inspiration, it must be allowed, not only represents the devil as a real, intelligent agent, but describes him as having an influence on the human mind. Among others, let the following passages be seriously considered: "*The god of this world blindeth the minds of them that believe not. The prince of the power of the air, the spirit that now worketh in the children of disobedience. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Satan hath desired to have thee, that he may sift thee as wheat. Resist the devil, and he will flee from you. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but*

*against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness (or wicked spirits) in high places."*

In considering the above testimonies, it is only necessary that Satanic influence, literally speaking, is *possible*; and no man ought to dispute it, unless he can prove it *absolutely impossible*. But by what mediums will that be attempted? Can it be proved that Satan cannot communicate ideas to the human mind? That simple finite spirits can convey ideas to *each other*, and influence *each other*, cannot be denied, without denying the possibility of reciprocal communication between angels, and between the spirits of just men made perfect. And that simple spirit can influence spirits *dwelling in bodies* cannot be denied, without denying the influence of the Holy Spirit on the souls of men. If there be any impossibility in the matter, it must consist in this: for a *finite* simple spirit to convey ideas to another spirit *dwelling in flesh*. But wherein consists the impossibility of this? He that can prove it so, let him undertake it. But let him reflect, that in proving this, he will also prove that there has been no fellowship between the spirits of just men made perfect, and the spirits of Enoch, Elijah, and our Lord; for *their* spirits inhabit bodies. On this principle, the translation, instead of the death of Enoch and Elijah, is a disadvantage, rather than a privilege; and the resurrection of our Lord's body must occasion, for the present, an unspeakable loss to the church above. I am inclined to think the man is not yet born, who will undertake to prove the *impossibility* of Satanic influence on the human mind.

I have been given to understand



that Mr. R. does not reject the sentiment on the ground of its impossibility, but rather on *this* principle:—‘that there is *no need* to impute that to infernal agency, which can be accounted for in a more simple way.’ Now, if we had no source of information on the subject, than our own observation, this maxim might be a good one: but if *God has told us* that Satan has an influence on the human mind—(and this, if words have any meaning, he most certainly has)—that ought to put the matter out of all doubt. Otherwise, it will amount to this:—That though God *declares* that such things are the effects of such causes; yet there is no need for *believing* this, provided we can discover what we conceive to be a more simple way of accounting for them! And that, having made this important discovery, we are at liberty to explain away the literal sense of the Scriptures, and understand them metaphorically! But this is setting up our own wisdom, as the standard whereby to try the wisdom of God; which is the very essence of Socinianism—the main pillar on which their system rests. Thus they metaphorize the WORD, or SON of God, in the 1st chapter of the Gospel of John, and every thing else that stands in their way. This is the rock on which they split. Mr. R. himself says, “The difference between the Socinians and our churches, on this article, seems to be this: we apply reason to the *evidences* of revelation; and they to all its *doctrines*; according to us, reason has done its office, when it has obtained evidence *that God speaks*; according to them, reason is to *reject what is spoken, if they cannot comprehend it*.”—*Claude, Vol. I. p. 153.*

In short, considering the plain import of the forecited passages to

any reader of common sense and common honesty, if no such influence existed it would be difficult to vindicate the writers from being either ignorant men, carried away with vulgar prejudices; or, what is worse, designing impostors, pretending to use great plainness of speech, when, at the same time, the whole current of their writings tended much more to deceive mankind and to conjure up a number of imaginary bugbears, than to convey solid and useful instruction. Mr. R. himself adopts this reasoning on another subject. See his “*Plea for the Divinity of Christ*,” the two first arguments from the language of the New Testament.

Secondly—*If the Scriptures on this subject are not to be understood literally, but metaphorically, the influence of Satan meaning no more than moral evil—then the writers must have been metaphor mad.*

According to this, they first metaphorize things into persons, and then again metaphorize these persons into things! It is well known that the devil, in his influence upon men, is represented under the names of a serpent, a lion, fowls of the air, &c. These representations, if descriptive of the influence of a real intelligent agent, are proper and beautiful. They are metaphors. But if they are intended to describe a mere principle of moral evil, where is the beauty, where the propriety? Is it not all confusion? First, moral evil is personified, or converted into a devil; and then this devil is metaphorized into a serpent, a lion, &c.

To suppose Christ, in his explication of the parable of the sower, for instance, when he was stripping it of its parabolical clothing, and giving the plain, literal meaning, to explain one dark metaphor by another equally dark, is most

extraordinary. "When any one heareth the word, and understandeth it not (says he), then cometh the wicked one, and catcheth away that which was sown in the heart: this is he which received seed by the way side." A very curious explanation indeed, on this principle! The wicked one taking the word out of their hearts, must have been quite as obscure as the fowls of the air devouring it—an explanation which itself needed explaining!

The same might be observed of the parable of the *tares*. It is said that while men slept, the enemy came and sowed tares among the wheat, and went his way. In giving the plain and real meaning of this parable, our Lord said, the enemy that sowed them was the devil. This, we may presume, he thought sufficiently plain. But if Satan has no influence on the mind, this was *perplexing* the subject, not explaining it.

In fine, it is easy to see from hence, that the *existence* and the *influence* of evil spirits must stand or fall together. If the one is metaphorical, so is the other. The word of God speaks as explicitly and unequivocally in favour of the latter as of the former; and if the one be abandoned, so must the other. And thus the Scripture account of "angels who kept not their first estate, being reserved to everlasting chains, under darkness, unto the judgment of the great day," may be all nothing.

There may be no such beings, in reality: the whole may be metaphorical. And in that case, the whole testimony of Scripture is reduced to uncertainty; and hell, yea, heaven itself, may be an eastern metaphor—a poetic fiction!

Thirdly, *If a series of actions*

*take place, which discover some great design, we naturally suppose an agent equal to those actions, as exercising such design.*

Every design must have a designer; every contrivance, a contriver. Thus we prove the being and superintending providence of God. We see a creation—a system full of design; and we conclude that there must be a creator. We see also in the affairs of the world, a wonderful combination of events, operating in many cases without the knowledge of those who are instruments in bringing them to pass, and concurring to produce the most astonishing results: and hence we infer that there must be a Supreme Being, who sits at the helm of affairs, and controls the whole with an invisible hand.

Now just apply this reasoning to the case in hand. The *opposition* carried on against the cause of God, from the very beginning, bears evident marks of *design*—of design far superior to theirs who were the visible and immediate instruments.

When God instituted *sacrifices* to teach mankind the necessity of an atonement, they were presently *perverted to purposes of idolatry*.

When all people were become idolaters, and God separated a people to himself, to serve him, every measure was adopted to *oppose and crush that people*. Thousands of them were murdered in Egypt in infancy, and the remainder cruelly oppressed. When in the wilderness, enchantments and divinations were employed to curse them. And from their first settlement in Canaan, until the coming of the Messiah, the surrounding nations were leagued together against them. Jerusalem, especially, the place where Jehovah had fixed his name was the mark



of their hot displeasure. "Raze it—raze it to the foundation!" was their cry.

A most marked opposition was discovered to the great cornerstone of the church—*Christ Jesus*. When he came into the world, the children of a whole town must be slain, in the hope of slaying *him*. When he entered on his ministry, an especial effort was made to draw him into sin, to taint his holy mind with distrust, presumption, and vain-glory: and when that temptation failed, the main object was to get him dispatched.

After his ascension, every opposition that could be made to *the church of God*, was pursued with greediness. Persecution raged in the first three centuries with relentless fury, carrying off its thousands and tens of thousands by the most cruel deaths. At a very early period, heresies and animosities found their way into the bosom of the church. Even the apostles were fully employed in stemming the torrent; and after their decease, a variety of corrupt notions and idle ceremonies tarnished the glory of the church, and introduced that flood of iniquity—the papal apostasy.

The same mighty mischief has been planned and executed against the church ever since. In every age, they have been desolated by cruel persecution, poisoned by pernicious principles, or torn in pieces by intestine divisions.

If ever any opposition can be said to be carried on by *design*, surely this must. An opposition so long in duration, and maintained so uniformly, and by such complicated and opposite measures, could not have been conducted without *an intelligent agent* at the head of it. And if any credit is to be given to the word of God, such an

agent does exist. Of this, we have in the word of God, several striking intimations.

The *perversion of sacrifices* to idolatrous purposes, appears very much like a design on the part of Satan, to draw off the attention of mankind from the Lord Messiah. Indeed, this seems to be intimated by the sacrifices of idols being designated by an inspired apostle—"*The sacrifices of devils.*" 1 Cor. x. 20, 21.

The *opposition of the nations to Israel* may be ascribed to the same cause. In the days of David, they repeatedly made war against them, but in vain; for we read that "*the Lord preserved David whithersoever he went.*" But when Satan could obtain no advantage over Israel by the sword of his heathen vassals, he took the field himself; and the next news we read is, that "*Satan stood up against Israel, and provoked David to number Israel.*" He vented his malice against them, by moving their chief to sin, and to sin of such a kind as should provoke the Lord to diminish their numbers. And it proved, that, by drawing David into sin,—inflating his heart with pride on a review of his numerous forces, Satan slew more Israelites in a few days, than his vassals, the heathen princes, could in a succession of years. 1 Chron. xviii. 13.; xxi. 1.

The efforts that were made to *draw Christ into sin*, as recorded in the 4th chapter of Matthew, are expressive of the same design. They were natural, from one whose main object was to overthrow the work of human redemption. It might be supposed he would try all he could to undermine the foundation of the church, well knowing that in that case the structure must fall. This is intimated in that memorable saying of our Lord—"On

this rock will I build my church, and *the gates of hell* shall not prevail against it."

The *crucifixion of Christ* is also attributed to the devil: who is represented as *entering into Judas*, for the purpose of getting the son of man betrayed into the hands of sinners. Tormented, it seems, with the success of our Lord, and perceiving that his gospel was silently insinuating itself into the hearts of men, he determines to get him dispatched out of the way. Every circumstance of this tragical affair unfolds *design*, all bearing on one point—the crushing of the rising interest.

Just suppose Satan to have reasoned thus with himself:—"What shall I do? If I let him alone, the world will believe in him. I cannot draw him into sin: he has baffled me in every effort. I will get him dispatched; and the more effectually to make an end of him, and of all future attachment to him, I will get him executed in the most shameful manner. He shall be hanged as a common malefactor, at the place of public execution; so that his name shall be had in execration to the end of time. Yea, and that his memory may be covered with everlasting infamy, I will stir up his own countrymen, the Jews, the only religious people in the world, to put him to death: and not merely the rabble; but the sanhedrim, the scribes and pharisees, the very gods of the people, whose reputation is such, that all the world will conclude that if he had not been a malefactor he had not been put to death—and thus I hope to overcome him!" Were we to suppose, I say, that Satan had reasoned thus, the supposition would only correspond with the facts of the case.

This, moreover, seems to be in-

timated in those Scriptures which speak of the sufferings of Christ—as—*the hour and power of darkness—breaking the serpent's head—spoiling principalities and powers—making a show of them openly—triumphing over them in his cross.*

It was glorious indeed, that at *the very hour* when hell was just ready to burst forth into triumph, then it should receive its fatal shock; and that *those very means* which were designed to crush the Lord Jesus, and his rising interest, and overturn the work of human redemption, should be made to subserve the overthrow of Satan's empire, and lay the foundation of that very work which they were intended to destroy! This was killing Goliath with his own sword—this was making a show of him indeed!

The *persecution* that raged against the church, and the *heresies* that were introduced, are also ascribed to the devil, and equally marked by *design*. It was said to the church at Smyrna—"The devil shall cast some of you into prison." And the persecutions which raged, are represented as *a flood coming out of the mouth of the great red dragon, that old serpent called the devil and Satan, against the woman and her seed.* Rev. ii. 10.; xii. 9. 14—17. Not, indeed, that Satan assumed the office of *justice of the peace*; but he stirred up his vassals, as he had previously moved Judas to betray the Lord.

When, in the days of *Constantine the Great*, the Roman empire became Christian, and so an end, for a time, was put to persecution, then the devil betook himself to another method. Popery, that *mystery of iniquity*, which had long begun to work, now made its appearance, and was soon openly *revealed*, in a grand, though gra-



dual apostasy. 2 Thes. ii. 7, 8. Arianism, Pelagianism, and the whole farrago of popery, soon overrun the church. False doctrines are called *the doctrines of devils*; and the beast of Rome is said to receive his power from *the dragon*. 1 Tim. iv. 1.; Rev. xiii. 2.

And now I leave you to judge; and to consider whether those who deny the influence of evil spirits on the human mind, are very far from denying the influence of the Good Spirit; and whether the one may not very naturally pave the way for the other. Indeed, if it be just to metaphorphize the Scriptures in the one case, it is equally just in the other. They do not speak more fully and decidedly of the one than they do of the other. Paul was sent forth, to turn men "from darkness to light, *from the power of Satan unto God*." Acts xxvi. 18. But if the power of *Satan* be a metaphor, the power of *God*, in delivering men from it, may be so too. In short, if such a liberty is to be taken, in metaphorphizing Scripture in this instance, it may in any other; and then nothing will be able to stand before it. There is not a doctrine in the Bible but might be thus metaphorphized away.

I have made my observations with freedom. My desire is, that you should do the same, in perusing them. Read them, not with the partiality of a friend, but with the non-prepossession of an indifferent person. I may, in some things, be mistaken. Receive nothing, but in proportion to evidence. Though you are bound implicitly to believe *God*, you are not bound so to believe me, or any other creature. Whether all I have said, be approved or not, believe me,

I am,

And desire to remain,

Your sincere friend,

ANDREW FULLER.

## REMARKS ON MATT. iii. 15.

To the Editor of the Baptist Magazine.

SIR,

I BEG to offer for insertion, a few observations on those words in Matt. iii. 15. "Thus it becometh us to fulfil all righteousness." In these words there is, I apprehend, 1st, a reference to the symbolical character of the ordinance, "*Thus* (as by immersion) it becometh us to fulfil all righteousness." 2ndly, I conceive that our Lord uses these words as the head of his body the Church, including all his living members, "Thus it becometh *us* to fulfil all righteousness." To illustrate and improve this view of the text, I will offer a few remarks upon the words: 1st, as they apply especially to our Lord; and, 2ndly, as they apply to his members. When our Lord approached the banks of Jordan, and presented himself to John to be baptized, he did it in the same spirit with which he afterwards said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." He was thus to commence his public ministry, and in this way he signified his entire unreserved surrender of himself in the cause of righteousness, and as the substitute of man. The act expressed entire devotedness and dedication, to suffer according to the will of the Father for the redemption of his brethren; by his complete obedience to become the Lord our righteousness. It indicated also that his sufferings were to be unto death, but the immersion being immediately succeeded by the raising from the water, indicated further his resurrection and the glory that should follow; that having been made perfect through sufferings as the Redeemer, and head of his people, he was to rise triumphant from the grave and ascend

to his mediatorial throne to rule till the "many sons" for whose redemption he thus sanctified himself should be brought to behold and to participate in his glory. "Thus it behoved Christ to suffer," and upon his ascending from the water he was declared to be the Son of God with power—by the voice from heaven saying, "This is my beloved son in whom I am well pleased."

I will now offer a few remarks on the words as they apply to the humble followers of Christ. They also approach the water of baptism under a solemn regard to the law of righteousness, convinced that the breach of the divine law has brought them into a state of ruin, and that the complete fulfilment and satisfaction of the law of righteousness by the Lord who hath called them to follow him, alone affords a ground to hope for the favour and salvation of God. The penitent disciple, therefore, presents himself to be baptized to indicate his belief that he needs and desires an interest in the justifying righteousness of the Saviour. He comes also thus to testify that sin is the object of his abhorrence, and that he desires to be cleansed from its pollution. In this way likewise he expresses his belief that it is only by being united with the Saviour, and by deriving sanctifying grace from him, that he can be brought to be a partaker of his holiness, and to be made meet to dwell with him in his holy kingdom. He submits to immersion to signify that he wishes to be entirely devoted to Christ and his cause, as Christ devoted himself *for* him—to testify that he is prepared to have fellowship with him in his sufferings—knowing that those only who suffer with him will be admitted to reign with him, for although in the present day few

are called to suffer much *for* Christ, yet it is necessary to possess a measure of his broken and abased spirit, and so to suffer *with* him, and by being conformed to his suffering image, to be prepared to be glorified together with him.

By submission to this ordinance also, he expresses his hope and ardent desire that he may experience the power of Christ's resurrection, that he may be enabled to glorify him by walking in newness of life, and by humble, active obedience to exhibit his image in the world. In this way, by deriving life from Christ, living in union with him, and walking with him, he hopes to attain to the full assurance that where Christ is there shall he be also.

What a divine improvement of the doctrine of baptism the apostle presents us with in his Epistle to the Romans. With two or three expository remarks, I will recite a few passages from the 6th, which I think will tend to corroborate the views I have ventured to offer. "Buried with him by baptism unto death" thus (in our baptism) we express our renunciation of self and all carnal hopes, entering as it were into a new element. "That like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life." That in this state of self-renunciation, and as it were of death, we may be made the subjects of the divine quickening, receiving a new and holy life 'In the new world that grace has made.' "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." As living members of his body, we shall shew ourselves partakers of the spiritual resurrection, and thus living in the world of grace, we shall have the foretaste of the world of glory, and



be enabled to hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

This idea of death and the participation of a new and divine life by union with the Saviour, as symbolized by baptism, appears to me to pervade almost the whole of the following text to nearly the middle of the 8th chapter, which I think very strikingly appears in the succeeding verses:—2. “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.” 4. “*That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.*” 10, 11. “If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.” In these verses there is evidently a continuation of the same instruction which the apostle commenced at the beginning of the 6th chapter of the epistle, by a reference to the ordinance of baptism as symbolical in this way, and I think the passages tend in no very indirect manner to confirm my view of the passage in Matthew. I have put in *Italic* some of the words which appear to me to afford it some corroboration, as they seem to discover a kind of divine affinity between the passages. I need scarcely remind the reader of the remarkable coincidence of the passage respecting baptism in the Epistle to the Colossians with those in the Epistle to the Romans: after having spoken of baptism in the 2nd chapter, exactly in the same way as in the 6th of Romans, he begins the 3d chapter with the same prac-

tical improvement of the ordinance. “If ye then be risen with Christ, seek those things that are above,” &c.

But whatever may be thought of the interpretation which I have ventured to submit, it is evident that we cannot be wrong in constantly bearing in mind its practical improvement, and in practising daily self-examination as to whether our spirit and conduct correspond with our professions, when we thus unreservedly dedicated ourselves to the Lord.

It is this spirit of active and passive holiness, this Christ-like temper that the churches especially need, in order to recommend this divine ordinance. Argument can carry the matter no further. If argument and evidence could have settled the matter, it would have been settled long ago. It is this way of attending to the ordinance, this way of keeping up its spirit and going on unto perfection, that will at length convince our pædobaptist brethren of their error. With respect to merely secular Christians, or carnally minded professors, we need not concern ourselves much about their baptisms—Let the dead bury their dead, or sprinkle their dead, as it seemeth best to their carnal wisdom; but we should maintain a lively concern that all the living members of Christ should be brought to the right use of this ordinance; and it is in this holy improvement of the ordinance that we can alone expect to succeed. When once it is made evident that holy effects accompany and follow its administration, and that we are in possession of a superior blessing, then will a Berean spirit of enquiry on this subject be generated. Prejudices will wither, minds will open, hearts will yield, a spirit of holy light and love will widely diffuse its blessed influence,

and there will be a rapid approximation to that happy state indicated in those words of the apostle, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

I am Sir,

Your respectful servant,  
J. M. W.

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#### CHRIST SPEAKING TO US.

IN the writings of the Evangelists, there is scarcely any circumstance recorded, which is not adapted to give a fuller exhibition of the character of Christ; and the questions proposed, are probably the same in substance that we should ourselves have asked, had we lived in those days. When, therefore, we read Matthew, Mark, Luke or John, we may consider that we are holding converse with God manifest in the flesh, without any intervening obstacle. Now this is really a fact, which though extremely obvious, deserves more attention than we are apt to bestow upon it. The revelations which preceded his appearance, were attended by circumstances too awful and indirect, to impress us in a manner equal to his communications; and of those which came after, though they are the true sayings of God, and develope brighter views of the glorious Gospel, than even the discourses of Jesus himself, yet it will be allowed on all hands, that they delight us more, in proportion as we study the Evangelical history. These remarks are not made to undervalue the Old Testament, or to divert the attention, for a moment, from the Acts of the Apostles, or from the sublime Epistles of Paul and others. All that we intend, is merely to notice the effect, which the circumstance of Christ's imme-

diately speaking to us, may be supposed to have on every serious mind. It is remarked of the immortal works of Homer and Virgil, that a greater air of majesty is diffused over them, in consequence of the Muse, and not the poet's relating the incidents of the poem, and we no doubt feel this to be the case, as long as we are under the enchantment of fiction. What then, must be the charm diffused over the gospels, in which the Son of God is the chief speaker, and where, notwithstanding the sublimity of the narrative, every expression is in exact accordance with truth!

The perusal of his gracious words ought to produce an ever-growing impression of the moral sublime. Those objects in nature and art deserve most of our attention, that improve on a more diligent investigation of them, and there is no pleasure connected with the exercise of the mental powers so exquisite as that, which consists in deriving a continual sense of beauty and majesty from whatever may engage our contemplations. There are, it is confessed, but few productions of man, which are capable of affording us such gratification; and he who is intent on multiplying his ideas of sublimity, must generally have recourse to the works of God, which "are great, sought out of all them that have pleasure therein." But it is observable, that a well-constituted mind, and especially one illuminated by the Holy Spirit, is chiefly arrested by the charms of moral excellence. It is the bright image of virtue, that eclipses every other splendour, and where is this found shining in perfection, but in our blessed Lord? It is, however, doubtful, whether we are always susceptible of this ennobling thought when reading his discourses, and



yet, what is there, it may be fitly asked, which should affect us so much as what the Son of God has said, though many things, alas! affect us much more? The first thing which strikes the attention in the work of a superior mind, is that faculty of invention for which it is distinguished, that spirit of life which seems to breathe throughout the whole; but can it ever be absent from our thoughts, that he who speaks to us in his word, is the author of that creative power, which we consider to be so rare an endowment of humanity? How solicitous, for the most part, are men of taste, to set off their compositions with majestic ornaments, and never do these appear so appropriate and graceful, as when taken from nature, the great magazine of all that is wonderful and fair. But is it possible for us to forget, that he who speaks to us in his gospel, is the great parent of nature, and consequently of all those scenes and appearances, whence issue the brightest visions of poetry, and the purest flame of eloquence? But not to pursue this comparison, which, if it be in any degree justifiable, ought only to be glanced at, there are three considerations which we shall do well to bear in mind, as often as we read the writings of the Evangelists. The glorious being who condescends to commune with us, is God over all. Every sentiment which he expresses is worthy of Deity. It becomes us to associate the recollection, with his most endearing and familiar conversations, that he gave existence to every creature in heaven, and on earth, and under the earth, and at the same time, possesses a fulness of being. It ought never to vanish from our minds, how gracious soever may be the language which he employs, that the elements are

placed beneath his power. He can, when he pleases, walk upon the sea; say to the winds, peace, be still; heal every sickness and disease by a word, and raise the dead to life again. Secondly, When we peruse the gospels, we are holding converse with the great source and pattern of all virtue. In the contemplation of the fairest specimens of character, we are always reminded of the limitations of human excellence. Some pleasing trait is not apparent, or the graces of the spirit are not found in beautiful symmetry; or there are heights in piety which none have yet attained: not to mention, that we are often uncandid in the opinions which we form of men, and are more apt to sit in judgment on their defects, than to dwell on their good qualities; in consequence of which, it is for the most part, but a feeble impression which is produced by a superior display of moral grandeur. It would be a reflection on the teacher sent from God, to attempt to shew, that nothing of this limitation is to be traced in his character. No! whatever endowment we may possess, which can make us amiable in the eyes of Deity: whatever preparation we may be the subjects of, for that glory which is to be revealed, claims him for its author. He is the original whence issues every emanation of true greatness; and the nearer we are drawn into contact with him, the more comprehensive and refulgent will our ideas of true dignity become. In the third place, it is his sole prerogative to give power and vitality to every word which he speaks. He is Lord of thought, and for any thing which can be affirmed to the contrary, the creator of language. The style in which he is pleased to address us, is remarkable for simplicity, while his

allusions are natural and easy to be understood. Though this is a striking instance of his regard for our best interests, have we never been tempted in a moment of impiety, to construct this into an argument against the more diligent study of them? or to imagine, that if they were less obvious to the understanding, they would be more like God? Reflect while you read, how able he is to operate on the simplest passage that has proceeded from his lips. The thought is at present clear to the apprehension, unaccompanied however with life and energy. He is able, at once, to present it in the light in which he himself beholds it—to invest it with such an air of magnificence, as shall give birth to the loftiest speculations. He can so illuminate our powers, as to make us perceive the different bearings of this thought on himself, on heaven, or on eternity. In a word, he can bring before us, ere we are aware, an assemblage of great and celestial truths, whence the mind shall become expanded, the heart enlarged, and our assimilation to his sacred image abundantly promoted.

Consider, I beseech you, still further, how peculiar must be the advantages which arise from an habitual converse with such a being. When we receive any lessons of wisdom or piety from a fellow creature, we are required to fix our attention chiefly on the matter of his instructions. The character which he sustains is of no moment in point of authority. Nor is religion the more excellent for being professed by any individual how eminent soever his rank and station. We generally find, indeed, that the more we contemplate the truths of Christianity, apart from all extraneous circumstances, the more sublime and affecting they

appear. Nevertheless, how few are capable of such holy abstraction. Our thoughts are perpetually wandering to men, and if the deep things of God are opened by a learned and eloquent advocate, we are in danger, of bowing at the shrine of genius, rather than disposed to open our hearts to receive the full impression of divine realities. But you instantly perceive, that if the instructions imparted could derive additional force and illustration from the character of the teacher, the effect would be attended with greater weight and influence. Who that surveys any object in nature, but beholds it arrayed in still brighter lustre, from the consideration of the illimitable power and excellence of its author?

So when we peruse the Scriptures, the wondrous and gracious words which the Son of God hath uttered, we are not merely conscious of something intrinsically good, but we also infer from the dignity of his person, that it is only an infinite mind, which can fully comprehend the worth of his announcements; while in their consequences and effects we clearly perceive they are destined to outstrip all the barriers of space and time. “Never man spake like this man;” and if we recollect that all his discourses bear the impress of the Godhead upon them, it is no wonder if we are Christians, should we at any time lose ourselves in him ineffable.

Would we then have our minds enlarged; our souls purified and refined, and all the activities of our natures exerted in a right direction, let us learn to acquire a more vivid and abiding sense of the honour conferred upon us in being permitted to read the biography of the Saviour of the world.

*Ovinæ Insulae.*

7



HORÆ EVANGELICÆ.

(Continued from p. 308.)

THE GOSPEL OF ST. MATTHEW.

No. XV.—Chap. xii. 38.

“Then certain of the Scribes and of the Pharisees answered, saying, Master we would see a sign from thee.”

They had already seen a withered hand made whole, (ver. 13.) a devil cast out, and a blind and dumb man both see and speak, (ver. 22.) The sign, therefore, which they now required, must be “a sign FROM HEAVEN,” as we learn from St. Luke xi. 16. and which exactly agrees with their request on another occasion, (Matt. xvi. 1.) They seem to have thought, that the wonders he had performed on *earth*, where there was room for imposture, might be effected by slight of hand or magic, or the power of the devil, (ver. 24.); and therefore they asked a sign from *heaven*, where human art could not reach. Perhaps they meant some such tremendous displays of the Divine glory, as their fathers had seen from Mount Sinai; or a sign like that of Moses when he gave manna from heaven; or like that of Joshua when at his word “the sun stood in the midst of heaven, and hasted not to go down about a whole day;” or like that of Samuel when he brought forth thunder and lightning in the time of harvest; or rather, “the sign of the Son of man coming in the clouds of heaven.” (Dan. vii. 23.) With the fact of their thus seeking a sign from heaven, corresponds the answer which our Lord made them. They sought a sign from *heaven*; but he promised them one *ab inferis*, his resurrection from the dead on the third day, (ver. 39, 40.) which was of all miracles the greatest and most efficacious. Now, while these things furnish an

exact correspondence with the statement of St. Luke, that they sought a sign from *heaven*, that fact, I conceive, could not have been inferred from the relation of St. Matthew; and the variations between the two relations, not only as it respects language, but in the number and arrangement of the circumstances narrated, prove that St. Matthew could not have drawn up his account from that of St. Luke. Consequently the coincidence between them is perfectly undesigned, and establishes the truth of the facts narrated.

No. XVI.—Chap. xv. 21.

“THEN Jesus went thence, and departed into the coasts of Tyre and Sidon.”

This verse would have been more accurately rendered, as it is in the Vulgate, “Then Jesus GOING FORTH (ἐξελθὼν, *egressus*,) from thence, *retired*, (ἀνεχώρησεν, *secessit*,) into the coasts of Tyre and Sidon;” which seems to describe two distinct actions,—his *egress* from some place into which he had previously entered, and his *departure* “into the coasts of Tyre and Sidon.” It is true that this Evangelist has not expressly recorded his entrance either into a city or house, though it is certainly *implied* in the preceding part of his narrative. He relates, that “the Scribes and Pharisees, which were of Jerusalem,” came to Jesus, saying, “Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.” (ver. 1, 2.) We may well suppose that they objected this disregard of the traditions of the elders, in consequence of their *present* neglect in not washing their hands previous to eating, as we are expressly informed by St. Mark, “and when they *saw* some of his disciples eat

bread with defiled, that is to say, with unwashed hands, they found fault," (Mark vii. 2.); and this may be inferred with a considerable degree of certainty to have taken place in a house. After having replied to the cavil of the Scribes and Pharisees, and exposed their hypocrisy, Jesus appears to have gone out of the house, "and called the multitude," (ver. 10.) or as St. Mark has it, "all the people unto him," in order to caution them against the delusions of their teachers; when, as is implied in the statement of St. Matthew, "then CAME his disciples, and said unto him," (ver. 12.) and is expressly affirmed by St. Mark, he again "ENTERED INTO THE HOUSE from the people." (Mark vii. 17.) And "GOING FORTH from them," he "departed into the coasts of Tyre and Sidon." What further confirms the accuracy of these coincidences, if they need any further confirmation, is the fact that our Lord had in reality returned to Capernaum, (Jno. vi. 1, 24, 59.) and consequently the *house* into which he entered was most probably that which he usually occupied when in that city. That they are as undesigned as they are minute and perfect, I think is demonstrable from the very nature. St. Mark could not have inferred the circumstances which he details from the *implied* statements of St. Matthew; and far less from his use of the word ἐξελθὼν, "GOING FORTH;" and that St. Matthew did not derive his account from that of St. Mark is evident, not only from the absence of any direct reference to these circumstances, but from the fact that St. Mark does not employ the word ἐξελθὼν, "going forth" in relating the departure of Jesus, but says, "from thence he arose, and went (καὶ ἐκειθεν ἀναστὰς, ἀπῆλθεν) into the borders of Tyre and

Sidon." It must therefore be inferred, that they wrote independently of each other, and that the coincidences between them have arisen from their both detailing the particulars of a real fact, each in his own manner.

London.

W. G.

#### SABBATH OBSERVANCE SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,

I HAVE for some time thought that associations might be formed of pious and well disposed persons in every populous town and city, which by promoting the better observation of the Sabbath day, would greatly advance the interests of religion in this country. Permit me to embody this idea in a few remarks for the consideration of your numerous readers.

The necessity of some more efficient measures for the observance of the Sabbath, must long have appeared to every serious mind. What Nehemiah complained of, and what he suppressed, in his day, is seen at the present period. "In those days I saw in Judea some bringing in all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, in Jerusalem. Then I contended with the nobles of Judah and said unto them, What evil thing is this that ye do and profane the Sabbath day?" Neh. xiii. 15—21. How greatly is the Sabbath profaned by the sale of meat, fish, bread, vegetables, fruit, &c. by coaches and packets travelling and arriving in our metropolis and



other cities with all manner of luggage; by shops (chiefly of a petty description,) selling their respective commodities, by cattle driven to market, by publicans, doing more business on the Lord's day than on any other; (the market day alone excepted.) Thousands and tens of thousands of persons are thus constantly violating the Sabbath, unawed by the judgments of God or the *accidents*, as they are improperly called, by which so many are injured and even hurried out of time into eternity, while in the actual breach of that holy day. O my country, and is this charge true? "This is a lamentation, and shall be for a lamentation." Would not the establishment of a *Sabbath Observance Society*, in our principal towns, and cities, and even villages, raise up a standard against this increasing and overwhelming flood of impiety so injurious to the interests of religion? It has forcibly impressed my mind that much good would result from such efforts. What would be the beneficial effect of such an association of piety, rank and influence? Some proprietors of coaches *at their suggestion, and the promise of their support*, would discontinue running their coaches on the Sabbath; the travelling of vans, boats, &c. might in proportion to the influence of such Societies be discontinued; traffic on the Sabbath might also be discountenanced by every member, and hence the influence of such efforts for the better observation of the Sabbath would be found considerable. Let every city, town, and village possess such an association; let rank, talents, and piety be united to promote the sanctity of the Sabbath; let every member of these institutions, as a *sine qua non* of membership encourage those coaches, vans, packets, &c. that do not travel on the Sab-

bath—trade with those whose shops are closed on the Sabbath, &c. and the effect of such a combination for the promotion of morality and religion must be felt—

"Worms may join and grasp the poles,  
and atoms  
Fill the sea."

The writer earnestly requests some influential person or persons to make an experiment, form a society, circulate its plan, and probable utility, and similar institutions will soon arise and unite their aid in the great work. The circulation of pamphlets and tracts on the observance of the Sabbath, which might be purchased with the small subscriptions of the members, and returned at the rate of subscription, would greatly promote the object of such a Society. Praying that this suggestion may be adopted, and that I may soon hear of the establishment of a Sabbath observance Society,\* I am,  
Yours in the Lord,

J. P.

Coventry, June.

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\* We have inserted the letter of our respected Correspondent, leaving our readers to form their own judgment as to the expediency of his proposal. Every pious mind will feel at once the *desirableness* of the object, but the *mode* of its attainment is a different, and indeed a delicate question. Some, perhaps, may doubt the propriety of Christians uniting for the purpose of employing any other than *moral means*, to effect a *moral purpose*. "The weapons of our warfare," said an apostle, "are not *carnal*;" and it may admit of a question, whether, in directing our aim against "spiritual wickedness in high places," any other than *spiritual weapons* may be lawfully employed? The importance of the subject, however, fully entitles it to the closest consideration. We wish not to suppress discussion, but to invite it; and in connection with these suggestions, we beg leave to refer our readers to an article on the subject in the "World" Paper for July 9, entitled, "The ADDRESS of the GENERAL UNION for PROMOTING the OBSERVANCE of the CHRISTIAN SABBATH to the PEOPLE of the UNITED STATES."

ED.

## POETRY.

"Man giveth up the ghost, and where is he?"—Job xiv. 10.

And where is he? Not by the side  
Whose every want he loved to tend;  
Not o'er those valleys wandering wide,  
Where sweetly lost he oft would wend.  
That form beloved he marks no more,  
Those scenes admired no more shall see;  
Those scenes are lovely as before,  
And she as fair—but where is he?

No, no, the radiance is not dim,  
That used to gild his favourite hill;  
The pleasures that were dear to him,  
Are dear to life and nature still:  
But ah! his home is not so fair,  
Neglected must his gardens be;  
The lilies droop and wither there,  
And seem to whisper—"Where is he?"

His was the pomp, the crowded ball,  
But where is now this proud display?  
His riches, honours, pleasures—all  
Desire could frame—but where are they?  
And he, as some tall rock that stands  
Protected by the circling sea,  
Surrounded by admiring bands,  
Seemed proudly strong—and where is he?

The churchyard bears an added stone,  
The fireside shews a vacant chair;  
Here sadness dwells and weeps alone,  
And death displays his banner there:  
The life is gone, the breath has fled,  
And what has been, no more shall be;  
The well-known form, the welcome tread,  
Oh! where are they, and where is he?

*Love of Fame.*

Why do we love thee, Fame? thou art not  
sweet,  
If sweetness dwell with softness and re-  
pose;

Thou art not fair, if beauty be replete  
With peace, and tenderness, and ease  
from woes.  
Thou art not faithful, for thy power and  
flame  
To fierce extremes the maddening votary  
urge;  
And oft the winds that should his bliss pro-  
claim,  
Swell but the chorus of his funeral dirge.  
Yet we do love thee—love thee till the  
blood,  
Wasted for thee, forsakes the heart—  
thy shrine:  
Till happiness is past, and toil withstood,  
And life itself poured idly forth—for  
thine  
Is that mysterious witchery that beguiles  
The soul it stabs, and murders while it  
smiles.

*On the Flight of Time.*

Time, alas! how swift it flies,  
Man is born, and breathes, and dies!  
As the travelling orb of day,  
As the rivers glide away,  
As the meteor through the skies,  
Man is born, and breathes, and dies.

Time swiftly flies, and let it fly—  
We approach eternity;  
Our enjoyment's but begun:  
As a taper to the sun,  
As a drop unto the sea,  
Time is to eternity.

Sorrow's measured by the day,  
All our troubles melt away;  
But our pleasures are divine,  
Heavenly joys can ne'er decline.  
Saviour, may we all with thee  
Spend a blest eternity!



## REVIEW.

*A View of Inspiration; comprehending the Nature and Distinctions of the Spiritual Gifts and Offices of the Apostolic Age.* By ALEXANDER MACLEOD. 12mo. pp. 583. Price 7s. 6d. boards. Glasgow: Waugh and Innes. London: Westley and Davis. 1827.

WE confess that we sat down to read this volume with very high expectations. Having been privileged with hearing Mr. Macleod preach a number of years ago, we were struck with the originality and force of many of his ideas, and prepossessed in favour of whatever might in future proceed from him; besides which, we had read with great pleasure and advantage his "Essays and Inquiries respecting the Gifts and the Teachers of the primitive Churches," published in 1813, and favourably noticed in our Number for June of that year; and now we have perused the volume from which we anticipated much satisfaction, we are happy to report that we have not been disappointed. It will long continue to be a standard work on the subject to which it relates.

Whatever view we take of the gifts and offices in the primitive church, the subject must appear of vast importance. The adorable Redeemer, as the reward of his work, and to shew his qualifications for his future engagements, is represented to us as "ascending up on high, as leading captivity captive, and as receiving gifts for men, that the Lord God might dwell among them." What was the nature of those gifts—to how great a degree were they confirmations of the truth of Christianity—and what was the effect they produced on the church and the world?

There is another view in which the subject must appear of importance to us. A clear understanding of the sacred volume is both the duty and the privilege of every disciple of Jesus Christ, and no parts of that volume can be more interesting than those on the nature and

effects of that influence which, in every age of the church, the Holy Spirit of God has exerted on the minds of men. In many instances, we grant, that influence has been of a miraculous nature; that is, it has been different to the agency he exerts on the minds of all who draw near to him, and who are prepared by him for heaven; but in all cases his operations are worthy of himself, they eminently illustrate his wisdom, his power, and his love, and are full of instruction to those who take pleasure therein. As the miraculous influences of the Holy Spirit were chiefly confined to the first age of Christianity, and are now withdrawn from the world, and as the line of distinction between his ordinary and extraordinary operations is not very strongly marked in the New Testament, the subject requires to be investigated with great care and patience; and we are glad to see that Mr. Macleod possesses the qualifications which are requisite to the undertaking. To a mind naturally capacious and vigorous, he has united a spirit of ardent piety, correct views of divine truth, considerable learning, and an independence of mind which, while it accepts the assistance of former writers on the subject (which indeed have been very few), is a slave to none of their hypotheses.

The volume is divided into twenty-one chapters, the titles of which we shall transcribe, that the reader may see the nature of the entertainment which the author has provided for him. After an Introduction of about twenty pages, in which the writer very clearly and forcibly illustrates the importance of the subject, he proceeds to discuss it.

"Chap. I. On the difference between spiritual gifts and the saving effects of the Holy Spirit.—II. On the several enumerations of spiritual gifts and gifted persons.—III. On the Word of Wisdom.—IV. On Prophecy.—V. On the Word of Know-

ledge.—VI. On the Gift of Tongues.—VII. On the Interpretation of Tongues.—VIII. On the Discerning of Spirits.—IX. On Miracles.—X. On Healings.—XI. On Faith.—XII. On the Diversity of Gifts.—XIII. On the Diversity of Ministries.—XIV. On the Diversity of Operations.—XV. On the manner and extent of the Communication of Spiritual Gifts.—XVI. On the necessity of Spiritual Gifts for the work of the Ministry.—XVII. On the Nature and End of the Ministry.—XVIII. On the Difference between ordinary and extraordinary Offices.—XIX. On the office of Evangelists.—XX. On the evidence arising from Miracles for the truth of Revelation.—XXI. On the perfection and authority of Revelation.

To say that this plan is filled up with ability, that the subject is luminously exhibited, and its practical tendency powerfully enforced, would be saying comparatively little. Indeed, we cannot trust ourselves to describe the pleasure with which we have, with great care, gone through the volume. We do not say that we never differ from the author in his views, but even when we cannot adopt his representations, we are instructed and profited, and we are free to acknowledge, that in not a few cases we have been constrained to exchange our own preconceived ideas, for more correct ones with which he has supplied us.

We have been hesitating whether we shall enlarge the notes we have written as we read the work, and give a view of each chapter in regular order, or whether we shall present the reader with a few extracts from the volume which shall enable him to judge of its character for himself; and we have resolved on the latter mode, partly because the first would occupy a large portion of our room, but chiefly because the last will, we think, be more likely to have the effect we wish for—the circulation of the book.

In the following passage Mr. Macleod gives us an epitome of the view he has largely illustrated, of the precise nature of the gifts spoken of in 1 Cor. xii. and Ephes. iv.

"The obvious variety of the gifts of the

Holy-Spirit, has, it is presumed, been exhibited in the foregoing explanation of them. The gift of the word of wisdom comprised the whole scheme of Gospel doctrine, with its perfect system of moral precepts and positive institutions. The importance of an inspiration which should raise some to the unquestionable dignity of infallible organs and interpreters of the wisdom of the everlasting God, in all the glorious excellence of its benignity and fulness, was understood since Moses, the man of God, had received the living oracles to deliver to the Jews. Prophecy, which was next in dignity, as under the Mosaic economy, gave instruction to the people, predicted such events as God was pleased to reveal, and was distinguished also by its divine adaptation to the devotional exercises of the church. The gift of the word of knowledge, uniting the true explication of Moses and the prophets, with a preternatural understanding and recollection of the doctrine of the apostles, was of inestimable value, both for evangelizing the nations and instructing the believers. By these three gifts 'were all the treasures of wisdom and knowledge' communicated to the church, while the gift of tongues and interpretations readily unlocked these sacred treasures to all nations and languages. Moreover, to enable the disciples to defend themselves from false inspiration, imposture, and error, which, like poison, is subtle, quick, violent, and deadly in its operation, 'the discerning of spirits' was imparted to some. And the truth of the Gospel received the strongest confirmation from the gifts of miracles and healing; while the inestimable benefits of health and life itself, which they so frequently conferred, were wonderfully calculated to conciliate the esteem and confidence of all reasonable men." pp. 278, 279.

That our readers may have as full a view of the subject as our limits will allow us to impart, we shall present the author's enumeration of the gifts mentioned in the "catalogue" to which we have referred, and the persons to whom they were given. After having shewn the errors on the subject, of Lord Barrington and Drs. Benson and Macnigh, he remarks—

"Having so far endeavoured to prepare the way, and 'gather out the stones,' we shall now present the reader with another table, according to our view of the real agreement of the several enumerations of gifts and gifted persons, and to the order in which we propose to discuss them:—



The Word of Wisdom.....	Apostles.....	Apostles.
Prophecy .....	Prophets ....	Prophets.
The Word of Knowledge.....	Teachers ....	Teachers.
Tongues .....	Tongues.....	Tongues.
Interpretations .....	Helps .....	Interpreters.
Discerning of Spirits .....	Governments..	.....
Miracles .....	Miracles ....	Miracles.
Healings .....	Healings ....	Healings.
Faith.....	.....	.....

"It will appear from this table, that our account of prophecy, as being the only gift peculiar to a prophet; of the word of knowledge, as the gift of the teachers; of the denomination helps, as denoting interpreters, are the principal, though not the only points of difference between our view of the subject of spiritual gifts, and the explanations to which we have referred.

"The practicability of ascribing to each order of mighty men in the Redeemer's service its appropriate spiritual weapons, may be explained by the supposition that eight sets of arms (agreeing with the number of the gifts of the Spirit) were sent to as many military officers; but that the direction on three of the eight were partly effaced in the carriage. The address on five being legible, they would be delivered with entire confidence. To these you may compare prophecy, tongues, interpretations, miracles, and healings. The other three sets of arms only remained to be disposed of; and this was done without difficulty, by comparing what remained of the address, and the articles to which it was affixed, with the names, rank, and situation of the three remaining officers. You may apply this to the word of wisdom, the word of knowledge, and the discerning of spirits. These, as disposed of in the preceding table, and illustrated in the Scriptures, are evidently correspondent to the orders to which they are attributed; whereas any other disposition of them would appear quite as incongruous as a wrong disposition of the parts of a machine, or an unskilful distribution of military weapons." pp. 73—75.

It must not be imagined that the volume before us is merely occupied with illustrations of a curious subject. It abounds with striking illustrations of Scripture, and with practical observations, an attention to which would eminently tend to promote the happiness of the churches of Christ. Let the following passage, on singing the praises of God, be read in proof:—

"Paul's reasoning against the use of foreign tongues, condemns the practice of

making the worship of God unintelligible by any means whatever:—"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding (or intelligibly) also: I will sing with the spirit, and I will sing with the understanding also."

Were we to interpret these words as some do, we should suppose a man might pray and sing by the inspiration of the Holy Spirit, and yet not understand what he himself uttered; a supposition which (unintentionally certainly) reflects dishonour on the work of the Spirit, as if ignorance and devotion could go hand in hand. But to pray and sing with the understanding, is to perform these exercises in an intelligible and rational manner, by using a language which the hearers understood. 'Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.'

"With regard to our modern Christian assemblies, it is evident, that unless the lines are read, a practice which certainly rose from the unintelligible character of our singing, it often matters not to the blind, the bookless, the unlearned, whether the psalm or hymn be in their own or some other language, for they cannot understand it. Both they who compose, and they who sing our tunes, think of nothing less than making them the means of a natural and soothing communication of spiritual sentiments to the souls of others. Sense, indeed, is frequently so far out of the question, that, in singing, words are strangely cut asunder, sentences are whimsically mutilated and dismembered, emphatic sentiments are friskily skimmed over, and others, which are not distinguished for emphasis or force, are again and again repeated. One consequence of the time and exertion required by a burdensome, complicated mode of singing, is, that a part, and perhaps a small part only, is sung of a psalm, of which Asaph and his brethren would easily have sung the whole, without feeling the exercise too severe a task on their vocal energies. And certainly a whole song of praise, sung in a natural and easy

strain, must be more edifying, than a part of it sung in a laborious and unintelligible manner.

"Music, when cultivated by itself as a science, or a mere system of sounds to gratify the ear, leaves nothing for the understanding, insomuch that a pipe or harp conveys as much meaning as the human voice. Men thus sing like the choristers of the forest—sweet, indeed, it may be, but utterly without meaning; not surely like the holy prophets, or the angels of light, whose song the beloved disciple understood, for he has preserved it: 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.' Rev. v. 9, 10.

"The primitive believers, it is manifest, frequently in private engaged in the exercise of praise. 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.' Col. iii. 16. 'And be not drunk with wine, but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord.' Ephes. v. 18, 19. Metrical composition being, from its structure, most easily remembered, and this being very copiously produced by the prophetic inspiration so richly enjoyed in those days, seems more particularly referred to, as what the disciples could store up in their minds. By this means they could engage in alternate singing, which is supposed to have been then, as in after ages, frequently practised. This might be called a poetical or musical dialogue. What exercise could better excite meditation and devotion? Dr. Watts, I think, in his *Improvement of the Mind*, recommends 'when conversation has run low, even to the dregs,' that some one take a book, and after reading a sentence or two, that he should pause, in order to give the company an opportunity to make remarks. Thus alternately reading and conversing, they would the better improve the hours of social intercourse. The advice is good, but inferior to the inspired admonition. Were Christians to sing to one another wisely and intelligibly, for which unreasonable repetitions, fantastic slurs, and lowing semibreves are certainly not adapted, how much would the pleasure and improvement of social intercourse be promoted." pp. 186—189.

(To be continued.)

A Letter to John Broadley Wilson, Esq. Treasurer of the Baptist Missionary Society, occasioned by "A Statement relative to Serampore, by J. Marshman, D.D. with introductory Observations by John Foster;" including Original Correspondence, &c. By JOHN DYER, Secretary to the Baptist Missionary Society. 8vo. pp. 86. Price 2s. Wightman and Co.

MR. DYER's pamphlet having appeared at the latter end of the month, the want of time and the present progress of our Magazine, will not allow us to present so full an analysis of its contents as we could otherwise have wished—a circumstance, however, which we the less regret, because we doubt not every one will speedily possess the pamphlet itself, who feels an interest in the discussion, and because other pamphlets are shortly to be laid upon our table, which will recal our attention to the points at issue. For the present, therefore, we content ourselves by observing, that the Secretary has given a calm and well-authenticated narrative of all that the case demands. He rebuts the charges which have been urged against the Committee with such reckless temerity, by a reference to facts the most convincing, and in a tone and spirit the most mild, generous, and dignified; and greatly shall we be mistaken, if any unprejudiced reader can rise from the perusal of his statements without acknowledging that the transactions of the Committee, with their Serampore brethren, have been uniformly characterized by holy love, christian meekness, and unmixed integrity.

The first question on which we suppose our readers would wish to be enlightened, respects the painful separation which has taken place—what were the grounds of it—and on whose shoulders must the burden of its consequences (we use the term in its moral acceptation) ultimately rest? The following quotation will supply the answer.

"In the month of March, 1827, at a special meeting of the General Committee, forty members being present, discussions took place which terminated in a separation between the Society and the Serampore missionaries." This was



chiefly "occasioned by the opposite sentiments of Dr. Marshman and the Committee on the following questions :

1. Whether the Society, maintaining or principally supporting certain missionary stations abroad, ought to have any share whatever in the direction or management of them, so as to have the means of restraining the expenditure within such limits as the other engagements of the Society rendered necessary?—2. Whether, provided the Society allotted for the Serampore stations as large an annual sum as their finances would possibly allow, they could sanction a further appeal for the same object, through a distinct and independent agency, to the parties who had previously contributed towards it through the medium of the Society?" The Committee contended, that such share in the management of the stations they assisted to support as the first question embraced, was their due; and that, after having assigned to the Serampore stations as large a portion of pecuniary aid as their annual resources would justly allow, they could not sanction that further appeal for the same object which is included in the second question.

Respecting the successive and augmented claims which Dr. M. made on the funds of the Society, we subjoin the following letter:—

"To the Committee of the Baptist Missionary Society, convened in London, on the 15th instant.

"*Bristol, March 12, 1827.*

"GENTLEMEN,

"It is with much diffidence that I presume to address you on the present occasion, nor am I certain whether I am perfectly in order in so doing; but conceiving this to be a crisis in the Mission, and not being able to be present at the meeting, I could not satisfy myself without communicating the result of my reflections on the important business which has called you together.

"Dr. Marshman, it seems, as the representative of the brethren at Serampore, has instituted a demand of one-sixth of all the money collected or subscribed towards the Society, to be paid annually in aid of the Missionary operations going on there. It must strike every one as strange that this demand should almost immediately follow a preceding one which was acceded to, which he then professed to consider as perfectly satisfactory, and as putting a final termina-

tion to all dispute or discussion on the subject of pecuniary claims—that, notwithstanding this, he should now bring forward a fresh requisition of one-sixth of the same amount, accompanied, as I am informed, by an intimation, that it is possible this may not be his ultimatum. This proceeding has all the appearance of a tentative process, designed to ascertain how far our anxiety to avoid a breach will prompt us to submit to his encroachments. What security have we against future requisitions if we yield to the present? What reason to suppose our ready compliance in this instance will not encourage him to embrace an early opportunity of making further demands? It has all the appearance of the commencement of a series of unfounded pretensions and endless exactions.

"That a set of men, in the character of Missionaries, after disclaiming the authority of the Society which sent them out, and asserting an entire independence—after claiming an absolute control (whether rightfully or not) over a large property which that Society had always considered as its own, should demand an annual payment from those from whom they had severed themselves, and thus attempt to make their constituents their tributaries, is a proceeding scarcely paralleled in the history of human affairs.

"I am utterly at a loss to understand on what principle the Serampore brethren, in the position in which they have placed themselves, have any claim whatever on the funds of the Society whose authority they have renounced, after appropriating to themselves the management of an extensive revenue, in the disposal of which they will not brook the smallest interference or control. Without reverting to former grounds of controversy, it will surely be admitted that the independence we have, for the sake of peace, conceded to them, is reciprocal—that our right to it is not less than theirs—and that we are consequently at liberty to dispose of our income in the way which we conceive most conducive to the purposes of our institution.

"It may be very proper, under certain circumstances, for us to aid the brethren at Serampore by occasional donations, regulated by the state of our funds, and the attention necessary to other objects; but this is essentially different from absolutely engaging to pay an annual sum, which would, in my humble opinion, be equally inconsistent with the interests and the honour of this Society. As our brethren of Serampore have chiefly exerted themselves in translations, and are confessedly in possession of great pecuniary resources, there seems no imperious necessity for regularly diverting those funds to their aid, which are unequal to the demand which Bengal alone would

create, were our Mission (a most desirable event) concentrated within that province. Calcutta, to say nothing of other stations, cries aloud for more labourers, but cries in vain.

"It has been said that we are indebted for our success to the celebrity attached to the names of Carey, Marshman, and Ward, and that but for the unbounded confidence of the religious public in these men, our funds would never have been realized. Supposing this to be the case, to take advantage of such a circumstance in order to bring the Society into subjection, would not be to make a very generous use of their influence. But I believe it is a mistake; it is my firm conviction that the Baptist Mission, like other kindred institutions, rests on the basis of its own merits, and that it will not fail to secure the confidence of the public, in proportion to the purity of its motives, the wisdom of its counsels, and the utility of its objects. If it cannot sustain the ordeal of public opinion on these principles, let it sink, rather than owe its support to the illusion of a name.

"To contemplate the possibility of being compelled to an open rupture with our brethren of Serampore is unquestionably painful; it is their knowledge alone of our extreme reluctance to hazard that consequence which emboldens them to advance these exorbitant claims. If we can avoid it by a consistent and dignified mode of procedure, let it be avoided; but if peace can only be purchased by an ignominious surrender of our rights as a Society, by a tame submission to unreasonable demands, and by subjecting it to a sort of feudal dependence, in all time to come, on persons we know not whom—whose characters we cannot ascertain, and whose actions we cannot control, the purchase is, in my humble opinion, too dear. The treatment of the Serampore brethren has not been such that we need shrink from its most ample exposure to the public; nor have we any other censure to fear on that head, except it be for lavishing upon them a too over-weening confidence. We have no such secrets to conceal that it should cost us a large annual payment to secure their suppression.

"Of the three brethren, with whom we were lately in treaty, one is already gone into eternity, and the remaining two are advancing to that period of life which ought to make us pause ere we enter into engagements, which will give to persons of whom we know little or nothing a permanent right of interference with our funds.

"The crisis is most solemn, and a hasty compliance with the present requisition may, when it is, too late, make matter for bitter and unavailing repentance. That you may be indulged on this, and on every other

occasion, with the wisdom which is from above, is the sincere prayer of

"Gentlemen,

"Your obedient humble servant,  
"ROBERT HALL."

The whole truth will eventually be communicated, and the unrighteous cause will not be able to stand.

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*The Sea Side; a Series of short Essays and Poems on various subjects, suggested by a temporary residence at a Watering Place.* By the Rev. JOHN EAST, A.M. Lecturer of St. Philip's, and Curate of St. James's, Bristol. 12mo. 8s. Hamilton, Adams, and Co.

"*The Sea Side!*" To those who are familiar with the reality, the very words are exhilarating. They revive all those delightful sensations of beauty and of grandeur which a temporary residence on the shores of the

"Epithet-exhausting ocean"

never fails to produce in the mind of the pious and intelligent visitor.

The present volume is from the pen of an evangelical clergyman in one of our principal cities, and is highly creditable to his Christian character. His object is to direct the minds of those who are accustomed to visit the sea coast, into a channel of instructive, appropriate, and pious meditation. Such a work has long been a desideratum. It is notorious that the literature attainable at places of fashionable resort, is generally of the most frivolous and trashy description. Novels, plays, and romances, form the staple commodity of a sea-side circulating library; the perusal of which (to mention only the least injurious tendency) is eminently calculated to effeminate the mind, to induce a morbid sensibility, and to impair, if not to annihilate, the healthful relish for reading of a superior order.

"Poets and novelists, a sickly band,  
Debase the mind and heart of half the land;  
Pour luscious nonsense o'er the tender breast,  
And make it strangely sad, or wildly blest."

Two families, the "Hamiltons" and



the "Willoughbys," repair for a few weeks to the sea coast; and for their mutual pleasure and improvement, an ingenious scheme is proposed by the senior visitor.

"A plan has occurred to me, (said the Rev. W. Hamilton to his family and a select circle of friends,) which may conduce both to the pleasure and the benefit we expect to derive from our visit to the sea coast. We shall, I hope, often meet together, and enjoy the sacred intercourse of Christian friendship—an intercourse which, while it may embrace all the urbanity and refinement of polished society, is conducted upon principles widely differing from those that constitute the basis of worldly associations, and has a freedom and a tact peculiarly its own. In the midst of scenes like these, our thoughts and our conversation will naturally take a colouring reflected from surrounding objects. I wish that we should avail ourselves of the advantages hence arising to us, for illustrating and impressing more deeply on our minds many subjects of high and delightful interest. My scheme is simply this: that each of our party should employ a part of the time daily assigned to mental improvement, in writing familiar papers or essays on scriptural topics, suggested by the scenery before us. These, if you approve my plan, shall be read by the writers in our social parties like the present." pp. 1, 2.

The present volume is the result of this rational and improving scheme; in which the reader is presented with a series of short essays, narratives, and poems, original and selected, occasionally interspersed with a few *viva voce* observations, on almost every subject of interest suggested by the surrounding scenery, from the time of the almighty fiat—"Let the waters under the heaven be gathered together unto one place," to the present period of unparalleled traffic on the bosom of the mighty deep. Under the form of excursions, researches, casualties, reminiscences, and visits, the reader will find many papers of considerable interest, on the natural history of the maritime world, geological phenomena, and occurrences incident to the sea side; the whole being invested with additional beauty and importance by a uniform reference and subserviency to the paramount truths of the Christian system. Under every variety, and at every turn, the contem-

plative mind is irresistibly led to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *So is this great and wide sea.*"

We rejoice to find in our author a friend to the abolition of slavery; especially as the clergy in general, perhaps, have not been among the first or the most active in protesting against this crying national iniquity. The chapter entitled "*The Slave Ship*," will be read with melancholy interest. We quote the following specimen, as well authenticated, and of itself speaking volumes,

"The modes in which cargoes of slaves are procured, to gorge these leviathans of the ocean, are such as humanity shudders to contemplate. Not many years have passed since the following narrative was told at a respectable table in the city of B——:—'I was once (said the narrator) on the African coast, looking out for a cargo. I observed the smoke of a fire on shore, the known signal of trade, and immediately put off in a boat. On arriving at the beach I found a trader, and on my inquiring what he had to dispose of, he produced two negro women, each with an infant in her arms. I shook my head, and declined purchasing. He asked me my reason. I replied that they did not suit me. Again he begged to know the cause of my holding off. I told him that the women would suit me well enough, but their children were an objection to my purchasing them. The trader immediately went up to one of the women, and taking the child out of her arms, dashed its head upon a stone. He then did the same with the other, and sold the two women to me.' This fact was told as one of the occurrences of trade, and without any expression of horror or detestation as it regarded the fact itself, or of self-reproach for not having interposed to prevent the hideous infanticide." pp. 203, 204.

The Sabbaths at the sea side are, of course, devoted exclusively to religious pursuits, and we are compelled in candour to acknowledge, with more singleness and steadiness of purpose than we have sometimes witnessed, especially at watering-places, among those who, on the whole, worship the God of their fathers more agreeably to our own views of the New Testament pattern. Not that we would for a moment advocate a superstitious reverence for times and seasons, forms and ceremonies,

which, in too many instances, so far from indicating habitual devotion, forms an imposing substitute for a course of piety. But the human mind is prone to extremes. And if some within consecrated walls are apparently more devout than seems to comport with their pursuits and habits of mind in the week, (which we are far from insinuating of our author and his friends,) is it not to be feared that some of our dissenting brethren manifest less seriousness, and less intensity of devotion, than is consistent with the approach of a sinner to "the throne of the heavenly grace?" "God is great, and greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are about him." It is one thing to decline a participation in superstitious observances of human imposition, and another to yield the affectionate homage of the heart, and to worship Him who is a Spirit "in spirit and in truth;"—one thing to dissent from that which the great Head of the church has *not* commanded, and another to acquiesce and cordially unite in that spiritual worship which he *does* require. Christianity is not merely negative, but positive; consisting, not only in a firm renunciation of every thing inimical to the exercise of vital religion, but also in habitual, heartfelt devotion to the spiritual requirements of the Redeemer's kingdom. It is not enough that we are not formalists, we must be spiritual worshippers.

We are by no means disposed to view it in the light of an exception, that in obedience to

"The sound of the church-going bell,"

the whole party should simultaneously repair to the aisles of the consecrated dome. From the pen of a clergyman, this is natural and consistent. We only wish that our dissenting friends who visit the sea coast, were equally true to the principles they profess. We have sometimes been grieved to see opulent dissenters, whose presence at the meeting house, during their temporary residence, might have strengthened the hands and encouraged the hearts of the "little flock," wheeling off, with the

genteel and respectable, to the more fashionable place of resort. The effect of this, though silent, is deep and lasting. And what is the plea of these ladies and gentlemen? Do not our brethren preach the Gospel? This they will not pretend; while at the same time they are compelled to acknowledge, as our author himself has candidly conceded, that in the Establishment, "the discourses heard at public watering-places, too frequently contain far more of the dry ethics of the schools, than of the 'dewy' doctrines of inspiration." What then is their plea for this desertion of their dissenting brethren? Do they despise their talents? Principle is a weightier consideration than taste, and ought never to be sacrificed on the altar of refinement. Do they recoil at the air of meanness, and poverty, and simplicity, which pervades these "barns and hovels?" Then why not, by their presence, produce an improvement? Why, in the same breath, deplore and determine to perpetuate the evil? But let not our brethren be discouraged. A greater than these condescends to be present. *He* does not despise them. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; *with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones.*" They are gathered together in the name of their gracious Redeemer, and he will be with them. "The poor have the Gospel preached to them: and blessed is he, whosoever is not offended in me."

We must abruptly conclude these observations, by simply recommending such of our friends as may visit the sea side, in pursuit of health or of pleasure, to avail themselves of the rational entertainment provided for them in this seasonable volume. As conscientious dissenters, we shall not be expected to approve of every sentiment. But they will find in it much to interest the feelings, more to inform the mind, and most of all to improve the heart, and to elevate the affections to Him who is the source and end of all our enjoyments:



*Biographical History of the Christian Church, from the Apostolic Age to the times of Wickliffe the Reformer. In two Volumes. By J. W. MORRIS. London. 1827.*

THERE is no department of human knowledge in which entertainment and instruction are so happily blended, as in well written history. It is natural to seek entertainment, it is necessary to seek instruction; but the importance of uniting the two, in order to promote general improvement, will be obvious, if we consider, that as mere entertainment is calculated to dissipate the mind, whose faculties should be cultivated, and not debased, so mere instruction is deprived of a most powerful stimulus, to fix and perpetuate the benefits it is adapted to impart, when divested of those amusing illustrations, which resemble the fragrant heath-flowers, that tempt the traveller along the paths of the wilderness.

The two great divisions of history are into secular and ecclesiastical: the former records the general course of events as they affect the state of the world at large, the latter describes the rise and progress of the Christian church. This important subject, however, has seldom been treated in the manner it deserves. A mass of extraneous matter has usually been introduced into details otherwise most interesting, and which has diverted the attention from what ought to have constituted the leading topic by which ecclesiastical history is distinguished from other classes of narrative. Hence it is with difficulty that the most discriminating reader can discover the situation, or trace the progress of the *true* church of Christ. That church, it is to be lamented, was indeed involved at an early period in great corruption, and its primitive character essentially deteriorated; yet if writers had been duly solicitous of promoting the interests of pure and undefiled religion, and of giving a suitable degree of prominence in their narratives to a society whose glory is not of this world, we should have seen more of the power and purity of truth in advantageous contrast with the character of an adulterous and wicked

generation. Genuine ecclesiastical history is, in fact, the history of a moral miracle, or rather of a succession of miracles, wrought on behalf of the oppressed and persecuted people of God. Their preservation from age to age, amidst the persecution of the world, and the continued existence and ultimate extension of the Christian cause, even when the enemy came in from time to time with a flood of false doctrine and baser practice, can be regarded as nothing less than the operation of a Providence, almighty in power, omniscient in wisdom, and infinitely benignant in purpose. The mightiest forms of human power were effectually overcome, and the most insidious modes of human policy as perfectly thwarted. Dagon fell before the ark; the giant of Philistia before the stone of the sling of David; the civil power and pomp of an opposing world, before the spiritual influence of the everlasting Gospel.

Among the many possible modes of writing ecclesiastical history, it has often occurred to us, that the biographical possesses considerable advantages. In compositions of this kind, the men or the actors have commonly been made only a part of the scenery, and often a very subordinate and insignificant part; whereas the reverse is surely the order of nature and of truth. If it be true, indeed, that in many instances men are modelled by circumstances, it is no less true, that character exerts a forming influence over events, and gives them both energy and direction. And what, in fact, are events, but the results of human action? The history of the world is the history of mankind; of their movements and passions under the regulating superintendence of eternal Providence. It is by their genius or their imbecility that empires rise and empires fall; that the triumphs of successful ambition and the subjection of vanquished nations are accomplished.

It seems more natural, therefore, as well as more dignified, that history should render her records the means of exhibiting the efforts of *mind*, rather than the dry and analyzing table of political or geographical change. To

trace the progress or investigate the mental peculiarities or the moral power of individuals, is, besides, adapted to awaken an interest of which we are not otherwise susceptible, arising from a certain process in the imagination of the reader, by which he identifies himself with the actions and thoughts, the doings or sayings, the triumphs or sufferings of those individuals whose lives are recorded as influencing the destinies of nations and of the world. He seems to live in them; to participate in their private and public achievements; and while a kind of self-love is gratified, and a sort of conscious immortality felt, all the great and practical purposes of utility in perpetuating the memory of past times are fully secured.

The work before us is substantially what its title imports, and what, as will be seen from the drift of the preceding remarks, we very much approve, a biographical history. A view of ecclesiastical affairs is interwoven with the lives of eminent individuals, arranged in chronological order, from the times of the apostles to Wickliffe; by which means, while the principles of the chief actors are developed, a distinct account is given of the general progress of Christianity.

In many cases the materials which even the most diligent research can discover, to build up a history of early times, are extremely scanty, and when the inquirer is beginning to congratulate himself upon the appearance of facts, they are so intermingled with details of a dubious nature, and so often distorted by the method of the narrator, that he is thrown into vexation, if not despair. In these circumstances the present writer has proceeded with a laudable and successful discrimination: if not possessing the means of access to original authorities, or a depth of learning necessary to consult them, yet has he accomplished his task in a manner calculated to satisfy the learned man, and to afford much information to those, the more numerous classes, who require the means of amusing and

improving the leisure hours of a busy or of an obscure condition of life. The style is plain and perspicuous; such, in fact, as is generally suited to biography and history. In some passages it might be beneficially retouched. We are pleased in general with the citations from the fathers, though we could have spared the allegorical absurdities of Origen. On the whole, we give to these volumes our cordial recommendation; and as the nature of the work scarcely admits of quotations, we shall allow the author to address the reader in his own words in the preface:—

“It is a matter of surprise, that amidst the prevailing taste for biographical narrative, and the care that is taken to eulogize a variety of modern characters, scarcely any attempt should have been made to rescue from oblivion the memory of those illustrious persons who have successively laboured in the Christian vineyard, and borne the burden and heat of the day, unless we except those incidental and fugitive sketches which have been mixed up with general history [Cox's Narratives and the lives in Milner should also be excepted] and such antiquated and voluminous writers as Tillemont, Cave, and Alban Butler, who have provided food sufficient for the most insatiate superstition, and detailed as many miracles as credulity itself could require. But the Fathers of the Church are deserving of a better fate; and though sufficient justice is not done them in the following pages, an attempt has been made to place their characters in a clearer light, without any of the colourings of fictitious history.

“The former part of this work will be found to contain an account of the progress of the Gospel in the early ages, throughout the different nations of the world. The latter part is chiefly occupied with interesting details of the missionary labours in which the Anglo-Saxons were engaged, together with the Scottish and Irish Christians, during the seventh and eighth centuries, and even to a later period. Nothing can exceed the zeal with which they disseminated the Gospel throughout the greater part of the European continent, in the north of France, in Switzerland, Germany, Upper and Lower Saxony, Westphalia, the Tyrol, Bavaria, Friesland, Sweden, Finland, and other of the northern states which had previously been immersed in the grossest species of idolatry.”



## LITERARY RECORD.

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1. *The Repeal of the Sacramental Test a Cause of Gratitude and Joy; a Discourse delivered in Camberwell Meeting-house, on Lord's day, May 25, 1828. By William Orme.* This sermon presents a just, but very general view of the design and early success of Christianity; of the injuries subsequently inflicted on the Christian cause; and of the benefits conferred by the Reformation. Honourable mention is then made of the puritans and nonconformists; after which our author comes to the representation of those odious acts, the repeal of which has occasioned the discourse before us. These detestable statutes are described in their origin, their nature, and their fruits; and good reasons are given for the exercise of gratitude and joy over their grave.

2. *Female Piety and Zeal Exemplified, in Memoirs of Mary Ann Ely, by her Brother, John Ely, Minister of Providence Chapel, Rochdale.* The portrait of a lady singularly amiable, pious, and useful. It has the appearance of having been justly drawn; and those who study and imitate it will manifest the soundest wisdom. Here nothing is brilliant, but all is useful.

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4. *The Services at the Ordination of the Rev. James Edwards, over the Church of Christ assembling in the Baptist Chapel, Shipley, Jan. 1, 1828. pp. 80. Price 2s.* Wightman and Co. The introductory discourse is by the Rev. James Acworth, A.M. the charge to the minister is by Dr. Steadman, and the sermon to the people is by the Rev. B. Godwin, the Classical Tutor of the Academy at Bradford. We have read the whole of these pages with pleasure and profit. Mr. Edwards's confession of faith forms a clear, concise, and scriptural statement of the glorious peculiarities of the Gospel of Christ. Mr. Acworth's view of the reasons of dissent is a good defence of our separation from the Church of England. Dr. Steadman well sustains the honour of a fa-

ther in the ministry, giving his beloved son very judicious, wise, and holy advice; and we are assured, that if our churches in general listened practically to Mr. Godwin's counsels, our pastors would be happy, and our churches prosperous. We could very easily furnish proofs of the justice of these remarks, by appropriate passages from the services before us, but our limits forbid this. We hope very many of our readers will avail themselves of this valuable publication.

5. *The Spirit of the Serampore System, as it existed in 1812 and 1813, with Strictures on some parts of Dr. Marshman's Statement relative to Serampore, in a Series of Letters to a Friend. By Wm. Johns, M.D. &c.*

6. *A Letter to a Clergyman on the Scriptural Authorities in favour of Adult Baptism, and Traditional Authorities in favour of Infant Baptism. By a Hermit.*

7. *A Letter to J. B. Wilson, Treasurer to the Baptist Missionary Society, occasioned by "a Statement relative to the Serampore Mission by J. Marshman, D.D. with introductory Observations by J. Foster." By John Dyer, Secretary to Missionary Society. Price 2s.*

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20. *The Immersion of Believers a Christian Duty, and not an injurious Extreme; or Strictures on the Rev. B. Byron's Admonition. By John Craps. 1s. 6d.*

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22. *A History of the Inquisition, from its Commencement to the present Time. 18mo. 3s. bds.*

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29. *Babylon and Infidelity Foredoomed of God. By the Rev. Edward Irving, London. Second edition, 8vo. 12s. bds.*

30. *Memoirs of Mrs. Susan Huntington, of Boston, America. With an Introductory Essay, by James Montgomery. 12mo. 5s. royal 24mo. 3s. 6d. bds.*

31. *Bunyan's Pilgrim's Progress, with Notes by the Rev. Thomas Scott. With an Introductory Essay, by James Montgomery, 12mo. 6s. bds.*

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34. *The Christian's Companion in Solitude: consisting of Baxter's Walking with God the Christian's Duty and Privilege—Baxter's Converse with God in Solitude—Corbet's Self-Employment in Secret—and Devout Breathings of a Pious Soul. With an Introductory Essay, by the Rev. David Young. 12mo. 4s. 6d. bds.*

35. *An Exposure of Civil and Religious Despotism, in explaining parts of the Prophecies of Daniel, Paul, and John; with an Answer to Mr. Irving's Letter to the King. By T. Parkin. Price 5s.*

### *In the Press.*

The Evangelical Spectator, a series of weekly papers, by the Author of the Evangelical Rambler, will be published on the 2d of August.

The First of a Series of Letters on Baptism, advocating the universal administration of the rite to all willing to receive it, By the Rev. James Bass, of Halstead.

The Preacher's Manual, a Course of Lectures on Preaching. By S. T. Sturtevant. 2 vols. 12mo.

A new Translation of the History of Herodotus, intended for the use of general readers, with short notes and maps. By Isaac Taylor, jun. One large volume, 8vo.

A second and improved edition of Plain Advice on Wills. By John H. Brady, late of the Legacy Duty Office, Somerset House.

A Vindication of the Calcutta Baptist Missionaries, in answer to the Statement relative to Serampore by J. Marshman, D.D. By Eustace Carey, and W. Yates.



## GLEANINGS.

### THE JEWS.

[Letter from the Rabbi Crooll, Professor of Hebrew in the University of Cambridge.]

It is now sixty-eight years since I was born: during that period I have engaged my time in travelling from country to country. I have been among the infidels; I have been among the Mahomedans; I have also travelled among the Christians; I have found them all alike. I observed that the infidel nations dwell in peace and in happiness; I have seen the Mahomedans also dwell in safety, and that they are happy; I have also seen the Christian nations, all of them are settled in their own lands, and are at peace and happy; I have seen the Jews wandering among the Infidels; I have seen the poor Jews wandering among the Mahomedans; I have seen the Jews wandering among the Christians; but unhappy every where; persecuted by the Infidels; persecuted by the Mahomedans, and persecuted by the Christian. Nor was the Infidel, nor the Mahomedan, nor the Christian, ever weary of persecution, and saying we have persecuted them already more than enough; but on the contrary, they find daily fresh methods by which they do persecute the poor Jews, and thus it has continued until this very day. What is the cause of it? and why is it that among all the nations in the world the Jews only should be persecuted? But this question is already answered by Isaiah xlii. 24, 25. "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law: therefore he hath poured upon them the fury of his anger, and the strength of battle, and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart." This was the condition of our forefathers, and we continue to walk in their steps; but I am sorry to say that we do not improve, but grow worse and worse every day. I will take notice of the Jews in this country. There are hundreds of both males and females, that scarcely know what is a Bible, and are totally ignorant of religion. Is it then not a duty of all those Israelites that have it in their power, to step forward and establish lecture rooms, wherein, every Sabbath, discourses might be delivered to the poor and ignorant, that they might learn to know the God of their forefathers? But instead of

doing the will of their God, they go and walk a dreaming to petition Parliament to make them equal in liberty with the Christians of the land. Have they forgotten that prisoners have no right to be equal with the inhabitants of the land. Hath not Isaiah the prophet declared, in chap. lxi. 1. the following words: "To proclaim liberty to the captives, and the opening of the prison to them that are bound." Will any one of them deny that we are prisoners of the Lord. "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivered; for a spoil, and none saith restore." Isaiah xlii. 22. Now when we Jews see that every nation is flourishing, and we among them only are scattered, disgraced, hated, and persecuted, and Zion is desolate, we ought to mourn and weep, for our sins are the cause of it. Should we do so, the Lord would soon be merciful to us, and redeem us, but alas! we never think of our misfortune; we search for liberty of our bodies, when at the same time our souls are enslaved in the hand of our iniquities. And what will be the end of us? how can we expect mercy of our God? Now to bring us to a due sense of our condition, we must prepare, and be ready for great troubles, such as never was yet. This is sure, and for it we must look at a future time. I would, therefore, entreat the heads of our people in this country to unite like one man, and set an example to the poor and to the ignorant, to establish places for the instruction of men and women; for the young men and for the young women that all might learn to fear the God of Israel, and to observe his commandments; which act would prove a blessing to them and to their families, and be of more value than all the gold and silver they can possess. We have of late observed a man by the name of Mr. Moses Elias Levi, who endeavoured to bring in motion the Jews, that they might rise and shew themselves men: that they might find favour in the sight of God and men. But what can one individual do? Had I power to forward his intentions, I gladly would join him. Our faces ought to be covered with shame, when we see daily the Christians join, the rich and the poor together, to instruct their poor, and sparing no expense. But we, who are the children of Abraham, the friend of God, and the people with whom God made a covenant, are lying in a deep sleep; our actions make

us disgraceful to ourselves; we who were in former times the schoolmasters of all the world, have become the most ignorant. Let us not be ashamed to learn of Christians; take an example of them, and do the same. Rise ye who are bound to do so, join altogether, and bring all your brethren to the knowledge of God; and if you do it, you would do no more than your duty; if you do, your reward will be sure, and if you do not, your punishment will be also sure.

I am fully convinced, that if the head, and the other heads of our brethren in London would make a beginning, every Israelite in the country would contribute towards it; by which alone we might be reconciled to our God, and which only would hasten our restoration, which will prove the joy of all the world.

CROOLL.

*Horsham, Sussex.*


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## INTELLIGENCE.

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### DOMESTIC.

#### Recent Death.

REV. LAURENCE BUTTERWORTH.

This venerable Minister of Christ was called from his work to his reward, July 1, 1828, aged 87 years. He had faithfully discharged the duties of a Christian Pastor more than 63 years, having for so long a time been the Pastor of the Baptist Church at Evesham, in Worcestershire. We forbear to say more of him at present, as we hope to present our readers with a memoir of him in an early number.

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#### IRELAND.

At a time when the public attention is directed towards unhappy Ireland with such intense interest, it will be refreshing to turn off the eye for a moment from its political agitations, to mark something of those moral means which Christian philanthropy has put into operation so calculated to elevate its character—to tranquilize its spirit and to heal its woes. The Eighteenth Annual Report of the Sunday School Society for Ireland, is now before us, dated at Dublin, 16th April 1828, from which we present our readers with the following brief extracts:—

“In detailing the progress of your Society during the past year, your Committee would offer their warmest congratulations on the continued success which, through the blessing of the Almighty, has been vouchsafed to their proceedings. The sphere of your Society’s usefulness has been greatly extended; the number of schools, scholars

and teachers in connexion with it has considerably increased; and your committee have been cheered by the kindest expressions of approbation and attachment to the cause confided to their care.

“In a country, still so manifestly deficient in the means of religious education, as Ireland, it is not merely instruction in reading and writing which is called for—‘but instruction in morals, in social duties, in religious charity and peace, and in the precepts and practice of genuine Christianity.’

“That the Holy Scriptures should hold a prominent place in Seminaries for the instruction of the population of this country, is a truth which has been strongly enforced by the late ‘Commissioners of Irish Education Inquiry.’ In their first report, (page 98) they state, that they are ‘deeply impressed with the importance and necessity of introducing the Scriptures into all institutions for the education of the people, as a fundamental part of the instruction;’ and in their last (ninth) report, (page 28) they repeat their conviction, ‘that no system of education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligation in religious instruction.’ Such are the principles by which your Society has been guided; and the instruction it labours to promote has been well described as ‘that holy, unambiguous instruction which lays the foundation of Christian morals in Christian belief, and deduces all the duties, obligations, charities and claims of social intercourse from Scriptural authority,’ imparting ‘the knowledge that makes the sun go down upon the cottage in peace, and opens the dawn with a blessing—that makes the sweat of labour balmy, the hearth happy, and the sabbath refreshing.’



"During the past year gratuitous assistance has been afforded to 747 schools, of which 492 had received similar assistance in former years.

"The number of books granted gratuitously, and sold at reduced prices during the past year, has been 3,842 Bibles, 22,130 Testaments, 22,285 Spelling-books, No. 1. 18,893 Spelling-books, No. 2. 9,659 Alphabets, 5,073 Freeman's Card for Adults, 299 of the Book of Hints for Conducting Sunday Schools.

"The following books have been granted gratuitously, and sold at reduced prices since the formation of the Society, (after deducting books granted and subsequently returned to the Society,) viz. 17,007 Bibles, 210,882 Testaments, 112 Scripture Extracts, 536,331 Spelling-books, No. 1. & 2. 154,617 Alphabets, 35,207 Freeman's Card

for Adults, 2,539 of the Book of Hints for Conducting Sunday Schools; and the sum of 427l. 10s. 6d. Irish currency, has been expended in grants of money to the Schools, since the formation of the Society. The issue of Bibles and Testaments during the past year, as compared with that of the preceding, presents an increase of 2,805 Bibles, and of 4,573 Testaments. The additional number of Bibles may be accounted for chiefly by a reduction in the price of them to *Sunday Schools*, from 1s. 8d. to 1s. each copy.

"Your Committee now present the following *Recapitulation* of the number of Schools, Scholars and Gratuitous Teachers in connexion with your Society in each Province, up to 5th January 1828, with the proportion which the Scholars bear to the population:

	Population in 1821.	No. of Schools.	No. of Scholars.	No. of Gratuitous Teachers.	Proportion of Scholars to population.
Province of ULSTER.....	2,001,966	1501	132,762	11,381	1 to 15
LEINSTER ....	1,785,702	340	24,235	2,462	1 .. 74
CONNAUGHT ..	1,053,918	124	6,646	590	1 .. 159
MUNSTER.....	2,005,363	152	9,970	1,236	1 .. 201
TOTAL....	6,846,949	2,117	173,613	15,669	1 to 39
In connexion 5th January, 1827		1,945	163,484	14,404	1 .. 42
Increase during year ending 5th January, 1828 .....	.....	172	10,129	1,265	

"It will be observed that the number of Scholars in connexion with your Society amounts to 173,613; of this number 80,998 are reported to be reading in the Bible or Testament, and 28,853 reported to be adults above the age of 15. With respect to the proportion of the scholars attending the Sunday Schools connected with your Society, which derive instruction in *daily* schools also, your Committee would remark, that the returns to your society on this head are still defective, but as far as their information enables them to judge, they coincide in the opinion expressed by their predecessors, 'that at least *one half* of the scholars in the schools connected with your society, do not attend daily schools.

"The total receipts of the past year amount to 3,520l. 2s. 5d. of this sum 465l. 1s. 4d. have been received for the sale of Books, Extracts of the Correspondence, &c. issued by your society. The total amount of subscriptions and donations contributed by the public, therefore is, 3055l. 1s. 1d.

#### LONDON FEMALE PENITENTIARY, PEN- TONVILLE.

The twenty-first Annual Meeting of this excellent Charity, was held on Thursday, June 12th, at the Institution; where increased accommodation has been obtained by opening an anti-room into the Chapel, so that 300 persons were conveniently seated. The esteemed President was prevented from attending, and the Chair was therefore filled by the Rt. Hon. Sir George Henry Rose, M.P. one of the Vice-Presidents.

The Report was read by T. Pellatt, Esq. the Secretary. It stated that during the past year there had been 124 applications for admission, fifty-four of whom had been received; that twenty-one had been placed out to service; fourteen reconciled to their friends; four withdrawn at their own request; ten dismissed for improper behaviour; one on account of ill health; one from pregnancy; one sent to her parish; one married, and one had died; leaving in the Institution on March 31st, 110 females.

The Report and appendices contain several encouraging accounts of those who have

left the Institution, and are placed in service, or filling other useful stations, where (having not only ceased to do evil, but learned to do well,) they are a source of satisfaction to their employers, and of great credit to the Institution. Some are reported as having become members of Christian churches, having felt the power of divine grace; and are walking in humility and faith; and others being now as zealous to save the souls of their fellow creatures, as they were formerly to lead them to perdition.

The finances have been very liberally supported in the past year; public attention being directed to the Charity by some strictures in a newspaper, had the effect of awakening the feelings of regard to the Institution, among its friends; which they evinced, both by sending their testimony in its behalf, and accompanying donations for its support. The list of these in the report amounts to 580*l.* which the Committee are very thankful for, and feel to be a powerful stimulus to increased zeal and exertion on their part. They were also much gratified and encouraged by the sum of 108*l.* 10*s.* 3*d.* collected at a Wednesday morning Sermon at St. John's Chapel, Bedford Row, soon after they had been called before the tribunal of public opinion. After the reading of the Report, the meeting was addressed by the Rev. Dr. Winter, Rev. Dr. Styles, Rev. R. W. Sibthorp, Rev. Thos. Adkins of Southampton, Rev. John Blackburn, Thos. Wilson, Esq. Rev. John Hambleton, Apsley Pellatt, Esq. Thos. Pellatt, Esq. John Pitman, Esq. and the Rt. Hon. Chairman; who descanted on the necessity and utility of the Charity, and enforced its claims in elegant and appropriate speeches to a very respectable auditory; several of whom became annual subscribers.

#### LONDON UNIVERSITY.

The Rev. F. A. Cox, LL.D. of Hackney, Librarian to the University, and the Rev. Joseph Fletcher, A.M. of Stepney, have, with the sanction and approbation of the Council, united in the formation of a plan for delivering *Lectures* in the immediate neighbourhood of the University, during the academic session, on the *Evidences and general Principles of Revelation, the Elements of Biblical Literature, and the Leading Facts of Ecclesiastical History.*

An Episcopal Chapel has been purchased contiguous to the University, to be called "The University Chapel;" where accommodation will be afforded to the students for attendance at divine service, and where a course of Divinity Lectures will be regularly delivered, during the academical session, by the Rev. Thomas Dale, M.A.

Cambridge; and the Rev. Dionysius Lardner, LL.D. Dublin.

This provision for the religious instruction of the students of the London University, seems adapted to meet the wishes of all parties, and to secure general approbation.

It is a desideratum to a system of education which embraces the entire of human existence, furnishing the only species of knowledge which is commensurate to the circumstances and exigencies of man. And yet there is an obvious advantage in thus introducing it in the form of an appendage. While it supplies, to a considerable extent at least, the deficiency so heavily complained of in a certain quarter, it does so without obstructing the path to general science, or straitening the avenue by which the literary aspirant would seek to enter it; at the same time that it stands clear of the charge of attempting, by any unnatural alliance, to commingle things, between whose elements there is no affinity. It recognizes the superiority and distinctiveness of divine truth, which resembles the light of heaven; while it irradiates every object on which it falls, it blends not itself with any of them, as if conscious of its origin and tenacious of its character.

## ASSOCIATIONS.

### WESTERN DISTRICT.

The Association for part of the Western District was held at Crewkerne, on the 27th, 28th, and 29th of May.

On the Tuesday, Brother Blackmore preached from John xix. 30; on the Wednesday evening, Brother Pulsford, from Ps. lxxii. 15; on the Thursday morning, Brother Wayland, from Isaiah lxxii. 1; in the afternoon, Brother Chapman, from Rom. xii. 4, 5; and in the evening, Brother Baynes, from Rom. viii. 26, 27. The Circular Letter, which was an affectionate address to those who had recently joined themselves to the respective churches, was read and approved. Brother Humphrey concluded the public services of the Association with prayer, in which devout exercise the brethren Toms, Price, Sutton, Gabriel, Clark, and others, had been previously engaged.

At the meeting for business, it was resolved—

That the churches at Watchet, Horsington, North Curry, and Newton St. Petrock, be received into the Association.

That henceforth the proceeds of the Association fund be appropriated to the pro-



motion of the interests of the Gospel, in the Association district.

That the Association most affectionately sympathises with the churches at Exeter, Barnstaple, and Hatch, in the illness of their esteemed pastors.

That this Association, comprising thirty-one congregations and ministers, in the counties of Somerset, Devon, and Dorset, of the Baptist denomination, unites with all the friends of civil and religious liberty, in the sentiments of gratitude and satisfaction they feel in the repeal of the Test and Corporation Acts.

That the Right Hon. Lord Holland and Lord John Russell be respectfully requested, with their enlightened and noble coadjutors, to accept the grateful thanks of this body for their distinguished kindness in so ably advocating this measure; and that these resolutions be published in the Breviates, and copies of them transmitted to the Lords Holland and John Russell, signed by the Moderator, in behalf of the associated ministers and churches.

That the next Association be held at Bridgewater, on the Tuesday and Wednesday in the Whitsun week, 1829. Brethren Chapman, Singleton, and Aveline, are appointed to preach; in case of failure, Brethren Crook and Sharpe; Brother Toms is requested to prepare the Circular Letter, "On the Reciprocal Duties of Ministers and Members." The Associations are in future to commence at eleven o'clock in the morning, with a public prayer meeting for the down pouring of the Holy Spirit on the Ministers and Churches.

Increase:—By baptism, 108; by letter, 13; by restoration, 1. Total 122.

Decrease:—By death, 16; by dismissal, 22; \* by exclusion, 17. Total 55.

Clear increase, 67.

#### ESSEX.

The County of Essex Association was held at Earls Colne, May 20 and 21. Mr. Rogers and Mr. Pilkington preached on the Tuesday, and on the Wednesday Messrs. Wessley and Wilkinson. Messrs. James of Thorpe, Goodrich, Francis, Pudney, &c. engaged in prayer. The following resolutions, amongst others of more local interest, were passed unanimously:—

That the Circular Letter prepared by Mr. Pilkington, on Spiritual-mindedness, be adopted and printed.

\* Fifteen of these were dismissed from the church at Taunton, to form the new church at North Curry.

That the subject of the next Circular Letter be "The principal marks which distinguish the real Christian from the insincere professor," and that Mr. King be appointed to write it.

That as Protestant Dissenters, the members of this Association are under obligation to exercise devout gratitude to God, for the recent repeal of the Test and Corporation Acts, and that they do hereby express their thanks to the instruments employed by divine Providence in effecting this result; which they regard as most important, inasmuch as by it the further profanation of a divine ordinance has been prevented, their civil liberties have been extended, and a pledge has been afforded of the disposition of the British Legislature to relinquish all interference with the inalienable rights of conscience.

The number of members in the churches of the Association are 1033, 50 of whom have been added by baptism during the past year.

#### SOUTH DEVON AND CORNWALL.

The fourth annual meeting of the South Devon and Cornwall Baptist Association was held at Brixham, May 14 and 15.

Wednesday, May 14, at half-past six, A.M. Brethren Best and Adams of Plymouth, Larwill of Dartmouth, and Pearce of Calstock, severally engaged in prayer for the divine blessing on the proceedings of the Association. At seven, P.M. Brother Burchell introduced the service; Brother Horton preached from John xv. 16; and Brother Bridgman concluded the service.

Thursday, May 15, at eleven, A.M. Brother S. Nicholson read the Scriptures and prayed; Brother Clarke preached from Ps. cii. 16; and Brother Widlake concluded. At three, P.M. the letters from the churches were read, and also the Circular Letter, on "The benefit of diligently searching the Scriptures," which was approved and ordered to be printed.

The following resolutions were passed:

That this Association is desirous to place on permanent record, its grateful sense of the kindness of Lord John Russell, Lord Holland, and the other distinguished Noblemen and Gentlemen, in both Houses of Parliament, who supported, with so much liberality, ability, zeal, and success, the motion for the repeal of the Corporation and Test Acts; and at the same time respectfully solicits a repetition of their kind services in the event of an application to Parliament in favour of an alteration in the present mode of registering births among Dissenters.

That copies of the preceding resolution

be transmitted to their Lordships, signed by the President of the Association.

That this Association, feeling it to be very important to the promotion of its plans, that at least one representative from each church should be present at its annual services, affectionately requests the churches to secure this object by defraying, if necessary, the attendant journeying expenses.

In the Scilly Islands, the Society occupies seven stations:—two in St. Mary's, the principal island of the group, and to which Mr. C. Rogers chiefly devotes his attention; and one in each of the several islands of Trescow, Bryher, St. Martin's, St. Agnes, and Sampson. The labours of the off-islands are sustained by Messrs. M'Farland, Nicholls, and Webber, under the superintendence of the minister at St. Mary's. Sabbath schools are attached to most of the stations, in which upwards of 200 children are receiving instruction. "In reviewing the whole circumstances of another year," Mr. Rogers observes, in a recent letter to the Committee, "I can truly say, there is great cause for gratitude to God, and ground of encouragement to the Society to persevere in its labours for the benefit of the people. The Gospel has been, and is preached; great numbers hear, and many are spiritually benefited. Many hundreds would be destitute of the means of salvation but for the Baptist Mission; and a more interesting or important station cannot be found within the sphere of the Society's exertions."

Clear increase during the year, six.

#### BRISTOL.

The Bristol Association was held this year at Salisbury, on the 27th, 28th, and 29th of May. The Rev. G. Gibbs, of Unicorn-yard, London, preached from Rom. viii. 2, 3, &c.; J. S. Bunce, from Zech. iv. 6, 7; W. Winterbotham, from Heb. v. 7, 8, 9; and T. F. Newman, from Zech. iv. 7. The Brethren Winter, Viney, Anstie, Good, Hyatt, Evans, and Roberts, were engaged in the devotional services. The Circular Letter "On Social Prayer" was read and approved.

Resolved—That, as an Association, we cannot separate without expressing our satisfaction that, during the past year, the sacramental test imposed by the Test and Corporation Acts, so long a disgrace to the statute book of England, and so calculated to foster the feelings of dissension between the members of the Established Church and conscientious Nonconformists, has been repealed.

This measure we regard as an indication of more just and liberal feelings on the part of the Government; as likely to secure for

the British constitution and the House of Brunswick an increased attachment on the part of five millions of our fellow-subjects; while we believe it to be perfectly consistent with the maintenance and extension of pure religion.

Resolved, That it is desirable, that in their future letters the churches return a report of the number of scholars receiving education in their respective Sabbath schools.

Resolved, That the next Association be held in Broadmead, Bristol, on the Wednesday and Thursday in the Whitsun week, 1829; and that Brother Saffery be requested to preach the Association Sermon. The Brethren Winterbotham and Viney are appointed the other preachers; and in case of failure, Brethren Aitchison and Daniell.

Resolved, That the subject of the next Letter be "The Justification of a Sinner before God, in its Nature, Cause, and Effects;" and that Brother Newman be requested to draw it up.

Increase .....	222
Decrease .....	111
Clear Increase....	—111

#### HERTFORDSHIRE.

On Wednesday, April 30, 1828, the eighteenth annual meeting of the Hertfordshire Union was held at St. Albans. In the morning the Rev. E. Steane of Camberwell preached at the Independent Chapel; in the afternoon a public meeting for the transaction of business was held at the Baptist chapel, Joseph Gutteridge, Esq. in the Chair. After the report had been read by the Rev. W. Upton, one of the Secretaries, the several resolutions were moved and seconded by the Rev. E. Steane, J. Conder, Esq. Rev. E. Daniel, J. Proctor, Esq. and the Rev. Messrs. Stewart, Raban, Smith, Parker, Lockyer, and Upton.

In the evening the Rev. J. W. Wayne of Hitchin preached in the same place, and the Rev. Messrs. Harris, Anthony, Daniel, Jones, Raban, Watts, and Thompson engaged in the devotional services.

#### MELBOURNE.

On Thursday, June 12, 1828, the annual meeting of the Melbourne Association of ministers and churches was held at Saffron Walden; when two sermons were preached; the former by the Rev. J. Snelgar, of Cambridge, on the universal Dissemination of the Gospel; and the latter by the Rev. J. Hopkins, of Newport, Essex, on the Covenant of Grace. The subject of conversation after dinner was, "The best means to prevent detraction."

## ORDINATIONS, &amp;c.

## TOTTENHAM.

On Thursday, June 12th, the Rev. J. J. Davies was publicly recognized as the pastor of the Baptist Church at Tottenham; on which occasion, after the reading of the Scriptures and prayer by the Rev. T. Price, the Rev. W. H. Murch stated very luminously the nature of a Christian Church, and advocated, but with a very liberal spirit, the principles of Dissent. Mr. Davies made a statement of his religious sentiments. The Rev. W. Newman, D.D. offered up the ordination prayer. The Rev. T. Griffin delivered the discourse to the Minister, and the Rev. F. A. Cox, LL.D. closed the service by prayer.

In the evening, after prayer by the Rev. I. Mann, A.M. the Rev. Jos. Fletcher, A.M. of Stepney, preached to the church and congregation; and the Rev. Henry Paulin concluded by imploring the Divine blessing on the services in which they had been engaged, and on the connection which had been publicly recognized.

Appropriate hymns were read in the morning by the Rev. I. Mann, and in the evening by the Rev. Mr. Brawn of Louton.

## BOX MOOR, HERTS.

On Tuesday, May 6th, the Rev. Maurice Jones, late Student at Stepney, was publicly recognized as the Pastor of the Baptist Church meeting at Box Moor, near Hemel Hempsted, Herts. The service commenced in the morning at half-past ten, with reading the Scriptures and prayer by the Rev. J. Edwards of Watford; the Rev. Joseph Ivimey of Eagle Street, London, delivered the introductory discourse; the Rev. Jos. Hobbs of Berkhamstead offered the ordination prayer; the Rev. W. H. Murch, Theological Tutor at Stepney, delivered a most judicious charge from Col. i. 7.; the Rev. Thos. Hopley of Hemel Hempsted concluded with prayer.

Service was held again in the evening, when the Rev. E. Daniel of Luton read and prayed; the Rev. Isaac Mann of Maze Pond addressed a very forcible sermon to the Church from Rom. xv. 32.; and the Rev. W. Upton of St. Albans closed the services with prayer.

## MASHAM, YORKSHIRE.

On Sabbath-day, May 4th, a new Baptist Chapel was opened at Masham in the North Riding of Yorkshire. The preachers on this occasion were, Mr. Holgate of Pateley ridge, (Ind.) Mr. Acworth of Leeds, and

Mr. Godwin, Classical Tutor of Bradford Academy. Arrangements had been made for Dr. Steadman to have preached one of the sermons on this occasion, but, in consequence of severe indisposition, he was prevented from fulfilling his engagement to that effect.

On the following day Mr. Jordan, late a student at Bradford Academy, was ordained pastor of the church at Masham. Mr. Acworth delivered the introductory discourse; Dr. Steadman, who, with considerable difficulty, was conveyed to the pulpit, delivered the charge; and Mr. Godwin preached to the people.

The whole of the services on both these occasions were numerous attended, and on the Sabbath-day collections to a considerable amount were made towards liquidating the debt on the chapel. There is here a prospect of doing much good.

## PONTESBURY.

On April the 15th, 1828, was opened a new place of worship for the use of the Baptist denomination at Pontesbury near Shrewsbury. The Rev. Mr. Cooke, Oswestry, preached in the morning; and Rev. Mr. Ke t, Shrewsbury, afternoon and night. Collections were made, and notwithstanding it was an extreme wet day, 11l. 2s. was realized. The place has cost 300l. and near 100l. has been subscribed in the neighbourhood, with the exception of a few pounds in Oswestry and neighbourhood. This place is lent to the trustees of the late Mr. Goff to teach a free school in, and their Schoolmaster is a Baptist Minister, who preaches in it twice on Lord's days, and other places adjacent. More than eighty children in the day school, and seventy in a Sabbath school. The friends of education, and the conversion of sinners, no doubt will lend their assistance to clear away the remaining part of the debt. It will seat 300 hearers, is well attended, and the prospects are encouraging.

## NOTICES.

The Ninth Anniversary of the Baptist Church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday the 6th of August, when three sermons will be preached, that in the morning, at eleven o'clock, by Mr. Upton of Blackfriars, in the afternoon at three o'clock, by Mr. Davies of Walworth, and in the evening at half-past six o'clock by Mr. Heap of Bury Street. After each service a collection will be made.

The Rev. Mr. Blundell is, we are informed, appointed resident Minister of the Protestant Dissenter's Grammar School church and congregation, Mill Hill, near Hendon.



## MONTHLY REGISTER.

## FOREIGN.

*Portugal.*—During the past month Don Miguel has completed his treason by causing himself to be proclaimed king by his slavish banditti, the Cortes.

"There is no language," says an evening paper, "sufficiently strong, no terms sufficiently expressive to convey all we feel and think with respect to this arch-traitor. His treason has all the qualities of baseness, of meanness, of immorality and irreligion. It is not redeemed, it could not be redeemed—but it is not even palliated by a single trait of virtue or even of courage. All is of the blackest dye. That his success will be permanent—that the crown will be firm upon his head we do not believe, and assuredly we do not desire. Treachery so atrocious, and treason so infamous, deserves the most signal punishment; and we shall be greatly disappointed if that punishment be long delayed."—*Courier*, July 7.

The Ambassadors of all nations, except those of Spain and the Pope, have now with great propriety quitted Lisbon; for, technically speaking, their functions ceased, when the Court to which they were accredited changed its master. It is painful to think, how many a noble spirit may fall a sacrifice to the political struggles of that divided country.

## DOMESTIC.

*Ireland.*—We need not, however, travel so far as Portugal to witness scenes of turbulence and distress; our services and our sympathies are wanted nearer home. What can be done for Ireland? is a question in point of political interest which seems to take precedence of every other. After the most violent contest, Mr. O'Connell has been returned as the elected member for the county of Clare, in place of Mr. Fitzgerald, its former representative—returned to a Parliament where he is precluded from occupying a seat, *unless Catholic emancipation* is a nonentity, and the Catholics

are struggling to obtain that, of which they are already in the possession. But the mischief lies in the reaction of these abortive efforts on the exasperated passions of the country whence they originate—here alas they act as wind upon the troubled waters. What can be done for Ireland? is a question pressed upon our attention by the intelligence continually received from that unhappy country; the desirableness of doing something, is equalled only by the difficulty of knowing what to do.

On Monday morning, July 21st, at the Archbishop's Palace of Lambeth, His Grace the Archbishop of Canterbury closed his connection with all sub-lunary scenes. His Grace was in the 74th year of his age, and had enjoyed the high honour of *Metropolitan* for upwards of three and twenty years. Besides being Primate of all England, he was Lord of Trade and Plantations, an official Trustee of the British Museum, a Governor of the Charter House, and a visitor of All Souls and Merton Colleges, Oxford. He was uncle to the Duke of Rutland, brother to Lord Manners, and father to the Right Hon. Manners Sutton, the present speaker of the House of Commons. We leave to his biographer the task to trace the history of his actions, and to delineate the features of his moral and official characters—but without invading his province we may be permitted to advert to a single circumstance. In consequence of serious illness, he has for some time been unable to attend his parliamentary duties; but one of the last acts of his senatorial life was his unqualified assent to the repeal of the Test and Corporation Acts, a fact which sheds a lustre on his memory, and which deserves to be gratefully recorded by all the friends of civil and religious liberty throughout the world.

# IRISH CHRONICLE,

AUGUST, 1828.

THOUGH our Chronicle this month extends to eight pages, instead of four, yet we have been compelled to abridge considerably the addresses which, at the public meeting, were received with so much approbation. On this subject, however, our regret is diminished, by concluding that most of our readers have seen these interesting speeches, as they are reported at large in "The World" Newspaper.

THE Annual Meeting of the Baptist Irish Society was held at the City of London Tavern, on Friday, the 20th of June. A very numerous and highly respectable company partook of breakfast at six o'clock, after which they retired to the large room. Upon the motion of the Rev. Joseph Ivimey, Captain Gordon was unanimously called to the Chair. After singing and prayer, by Mr. Peacock,

The *Chairman* rose and said, he should not occupy the valuable time of the meeting by any observations respecting the object of the Society; he should embrace another opportunity of laying before them some gratifying information: in the mean time he would call upon the respected Secretary to read the Report.

After reading the Report,

The *Rev. I. Birt*, of Manchester, said, that in addressing the Chairman upon a subject connected with the interest and welfare of Ireland, his feelings were similar to those of the Apostle when he addressed king Agrippa on the subject of Christianity. There was no man better versed in the affairs of Ireland than the gallant Captain in the chair; and if it were a source of comfort to the mind of the Apostle, that he was to defend the system of Christianity before one who was thoroughly versed in the ancient customs of the Fathers, it must, in a proportionate degree, be a comfort to him (Mr. B.) to plead the cause of Ireland before the present Chairman. It was not surprising if the advantage of Ireland—if the improvement of her moral and spiritual condition, should excite a lively interest; for not only had she the common claims upon philanthropy and Christianity, but she combined all that could excite the attention and engage the sympathies of the inhabitants of this country. If, in a Christian sense, we were bound to regard those at a great distance as our neighbours—if there was not a human being who was not a neighbour, and consequently had a claim upon our humanity, certainly we were more particularly called upon to support those within our reach. Ireland, then, had especial

wrongs to redress, deficiencies to supply, and claims to fulfil. There had been a time, and it was not far distant, when it was scarcely possible to contemplate the state of Ireland with any thing like pleasure; in surveying the length and depth, the eye of the mind could scarcely rest upon any spot with complacency and delight. That period had, in a very great degree, passed away; it was now very difficult to say, whether the pain which still be felt on account of the evil yet remaining in that country was equal, in the degree of intensity, to the pleasure that was derived from the knowledge that so many means were in employment to do away those evils, and impart those blessings which it was the desire of the Christian's soul that Ireland should enjoy. The pleasure enjoyed in this respect was heightened by many considerations, and it struck him that one of the most obvious was the variety of Societies, and the means which they employed to promote the interests of that country. At first this might seem rather a singular topic to advert to, as an advantage either to Ireland or to any other country; but when the peculiar condition of the inhabitants of Ireland was considered, he was persuaded it must be felt as the wise arrangement of Divine Providence. Not only were there Societies employed for the various purposes which the necessities of Ireland required, but there was a distinct Society for all her distinct requirements. This obviated what would otherwise be an almost insuperable difficulty in the way of benefiting Ireland, namely, the idea that there was a collusion, and a desire to bring over those who were of one kind of religion to the profession of another, rather than impart to them a real advantage. It was impossible for the inhabitants of Ireland, when they saw Christians of different denominations pursuing a common object, to suppose that there was any sectarianism, because the interests of sects and parties must be kept in the back ground by that arrangement. Another advantage which arose from a multiplicity of Societies was this—a diversity of means was indispens-

ably necessary to impart knowledge to Ireland: there would be so much perplexity in the counsels, so many impediments in the way of the operations of one Society, by whatever name it was called, that scarcely any thing would be effected for the benefit of that country. But now every Society had an especial object, upon which its attention was fixed, and for the accomplishment of which all its energies were employed; and while all were separately at work, there was a grand common object which engaged the sympathy of every heart, and rendered every hand efficient and useful. The great object of these Societies was the *spiritual* advantage of Ireland. This was very important; not only because the spiritual interests of Ireland were of the highest importance, but because it accorded with the divine proceedings, that while we were anxious to promote their spiritual advancement, we must necessarily promote their temporal welfare. There never had been an instance of a spiritual blessing being conferred, but temporal blessings followed in the train. It was impossible individually or nationally to improve the spiritual condition of Ireland, without at the very same moment, and by the very same act, advancing her civil interests. Ireland might be raised in the scale of civilization, and yet after all be left in a state of total darkness and destitution of every thing connected with the salvation of the soul; but go (said Mr. B.) and preach the Gospel to them, and, by a divine blessing, let it enter their heart, pervade their souls, and regulate their lives, and it will be impossible for them to remain in a state of barbarism. Yes, it would be as impossible for them to remain without industry, or a regard to those things which contributed towards the comforts of this life, as it would be for a man to abstain from food under the agonies of hunger. Therefore, whatever difference of opinion might exist with respect to conferring political favours, which was a subject not to be entered upon, except for the sake of illustration, he would say, let Ireland enjoy spiritual blessings, and she must have civil privileges of the highest order; thus fulfilling the statement of the volume of inspiration, "Godliness is profitable for all things, both for the life which now is, and for that which is to come." This led him to notice what he observed with great pleasure, when the Secretary read the Report, namely, that the object of the Society was not concealed, that it was to make proselytes in the proper nature of the term. He knew of nothing more injurious than that kind of dread which for a moment seized the friends of Ireland, lest they should be suspected of proselytism. Proselytism, in one sense, was not an unworthy

object. It was true that the Pharisees were censured for their eagerness to make proselytes, but the reason was, that when they made them, they inflicted upon them the severest injuries. It was not making proselytes, but the spirit which it implied, and the results to which it led, that our Lord condemned. So far from condemning proselytism, he laid down the constitution of his own church upon that principle, and when he commissioned his disciples to go forth, his command was, "and proselyte every creature." If men were proselyted from ignorance to knowledge, from error to truth, from misery to holiness, was there any thing unworthy in such a change—any injurious accomplishment in such a principle? No. Let the system be general. He trusted that every Society which professed to have Ireland at heart, was anxious to proselyte every individual there that needed proselyting, and to instruct every ignorant, and convert every unregenerated man. This Society furnished the greatest safeguard, on account of the purity of the principle on which proselytism was conducted by it, and the benefit which it connected with the end. He alluded especially to the instruction of the young, who were taught to read and commit the Scriptures to memory. Was it possible for there to be a greater bulwark against those evils that some had seriously dreaded, and others had really feared, than scriptural education? Could that proselytism be otherwise than good and beneficial, that was effected by reading the sacred Scriptures, the benefit of which Christians had themselves found, and which they knew were able, through faith, to make men "wise unto salvation?" He would only notice one thing more as connected with the Report, and that was the motto adopted by the Society, and not by this only, but by every other which was framed for the relief of Ireland. It was PERSEVERANCE. He was especially glad the motto was made so prominent at the present moment, because great success had already attended the labours of the Society, and the moment of caution and vigilance was come. He did not think it surprising that men should persevere through difficulty. There was something in human nature, that when a great object was before it, difficulties goaded it on rather than drove it back. He was not afraid of good men giving way, because the object was difficult of attainment—he was not afraid of a Society ceasing to exert itself, because great difficulties were before it—his fear began when the career of success commenced, when the day of prosperity began to dawn. He rejoiced therefore to find, that the same report which recorded so high a degree of success, accomplished through the blessing of God,



closed with the word perseverance; and he trusted, as the Society had persevered for fourteen years amidst great difficulties, that the Society's friends would not be induced to withdraw their support and co-operation, either to enjoy an inglorious rest, or to turn to other objects, but remember that now was the time (when the blessing of God descended upon their efforts, when they saw his hand,) to increase their energies, to enlarge their contributions, to pray more earnestly and fervently than before, knowing that what God had commenced he would accomplish, and knowing that their highest duties were identified with being workers together in the cause and service of God. He rejoiced to find that the Society persevered in praise and prayer, as well as labour. He rejoiced in the spirit and tone of the resolution which he should presently have to submit to the meeting, because it ascribed every thing that was past to God, and looked to him for all that was future. This was the only spirit in which the countenance of the divine blessing could be expected. It was truly alarming when men in the pursuit of the best objects looked to themselves, when they ascribed to human skill, to human ingenuity, to human industry, that which belonged to God alone. God was jealous, and would refuse to bless their labours, because they forget that they owed every thing to him, and were bound to expect every thing from him. It was very delightful to find, that in every assembly similar to that which he had the honour of addressing, there was a prevailing disposition to acknowledge the necessity of the influences of the Holy Spirit. There was a pleasing improvement in this respect; and he trusted that Christians would be more and more convinced of the truth, and more anxious than ever to receive copious effusions of divine influence, to transform the forest into a fruitful field, and by which effusion the fruitful field should so surpass all that ever had previously appeared, that that which was accounted a fruitful field, should then be esteemed a forest. Then, when the nations of the earth rejoiced in the brightness of the rising of the sun of righteousness, Ireland would enjoy every thing that could be wished. Then the light which dawned upon the summit of her mountains, the light which expanded itself down the broad breast of her hills, should occupy her vallies, and purify the places of iniquity. Then would the friends of Ireland exclaim, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Rev. Gentleman concluded by moving—

I. "That this Meeting desires devoutly to acknowledge the divine superintendence and blessing which has accompanied the

operations of the Society, whose fourteenth anniversary they are assembled to celebrate; and, while earnestly calling upon its friends and supporters to present the sacrifice of praise to the Father of mercies, for the encouraging events which have resulted from its exertions during the past year, it is also anxious to impress upon their minds the unspeakable importance of continued and increasing prayer, for the more enlarged effusion of divine influence, that the great objects contemplated in all the proceedings of this Institution may be more effectually and extensively attained; and that this impression may be preserved, recommends that the Report now read be adopted, and circulated under the direction of the Committee."

*W. B. Taylor, Esq.* then rose and said, that as it was his good fortune to be present at the formation of a Branch Society in Dublin, fourteen years since, he felt called upon to state his opinion upon the subject. It began in a very incipient manner indeed, and very few persons joined it. He had very little connection with it lately, but he had the means of knowing how it proceeded, and he was proud to add his testimony to its usefulness, and to declare that it met with his entire approbation. He begged to second the motion.

The *Rev. J. P. Briscoe*, of Ballina, rose and said, that after an absence of nearly five years from his beloved native country, the meeting would very easily imagine that it was with feelings of no ordinary character that he rose, as one of the agents of the Baptist Irish Society, to address that numerous and respectable auditory. The Chairman and himself had had the happiness, and as far as he was concerned, the honour, of meeting more than once in the sister country. The instruction of the rising generation, as the meeting had frequently heard, was one of the important objects constantly kept in view by this Society. They would readily suppose that even in these movements the Society was warmly and uniformly opposed. In the list of means employed by this Society for the accomplishment of its objects, the important and efficient labours of the Scripture readers ought by no means to be overlooked. The meeting had heard, and heard he was persuaded with considerable pleasure, that the number of those interesting and useful men had been increased. He wished from his very soul that the funds of the Society would allow them to double their number. He was fully satisfied, from actual observation, that this class of individuals was most likely to accomplish the greatest good. They could go to the cabins of the poor, and could gain the ear of individuals, when a preacher would not be permitted to address them. But Scripture

readers, who could read to them, and talk to them in their own language, broke up the fallow ground, and prepared them for the preaching of the Gospel. They might be considered as the pioneers of the Society; they were successful, under the divine blessing, in removing many of the difficulties out of the way. With respect to the characters of these men, which was an important point, he felt no hesitation in saying that they were all men who understood the Scriptures, men of good moral character, and more than that, most of them, as far as he could judge from the expression of their feelings, and from the line of conduct which they adopted, were under the influence of the truth which they endeavoured to communicate to the hearts and to the consciences of their fellow countrymen. He thought this was an important fact to mention, because the Society and all its friends, as far as possible, should be assured that they were not in the habit of employing any individual, of whom they had not reason to hope that they were under the influence of religion. Certainly in no case were they employed, where they were not known as persons of good moral character. Now it would perhaps be asked, after the use of all these means for such a succession of years, what effect had been produced? He could assure the meeting that something had been done, not only through the instrumentality of the schools, and by the exertions of Scripture readers, but by the efforts of the different itinerating ministers of the Society. If he might be permitted to speak of himself, and of his own exertions in the cause of the Society, he had reason to be exceedingly thankful to the Divine Being, without whose blessing and influence nothing of importance could be accomplished, that he had not entirely laboured in vain, nor spent his strength for nought. While preaching in the little meeting-house at Ballina, during the course of the last winter, it was not an uncommon thing to see, concealed under the darkness of evening, many Roman Catholics constantly attending. On one occasion, two or three of the Roman Catholic bishop's servants attended. Whether they came to hear with a desire to benefit, or whether they were sent as spies, he would not say; all he could say was, they were there, and he endeavoured to point them to the foot of the cross. An individual who was once employed as a priest's clerk, attended on his preaching for some time, and though he (Mr. B.) was not in the habit of making a direct attack on the principles of popery, he never evaded this question when he found that the truths which he endeavoured to illustrate were in direct opposition to certain distinguishing tenets of the Roman Catholic system; he was endeavouring to

shew the absurdity of the doctrine of purgatory, and of resting on human merit for the salvation of the soul, and looking to the priests for the forgiveness of sin, and his attention was arrested. He came again, and again, and again, and frequently had he seen him sit listening there, while the tears trickled down his cheek. It was this that first arrested his (Mr. B.'s) attention; he got acquainted with him, and the consequence was, that after a further instruction and conversation with him from time to time, he had every reason to conclude that he had been brought to a saving knowledge of the truth as it was in Jesus. At his own personal request, after examining the New Testament, he baptized him in a river, and united him to the little church of which at the present moment he remained an honourable and useful member. He would advert to another pleasing instance of success, accomplished through the instrumentality of one of the Scripture readers, residing about eight miles from Ballina. In the course of his labours, he was directed to the house of an individual, upon whom, after a good deal of opposition, he prevailed to listen to the reading of the Scriptures in his own native tongue. The man was brought up a Catholic, but he was convinced of the absurdity of popery, and the necessity of a better foundation for his hope than popery could furnish. A few weeks ago the poor man was taken ill, and died. A short time before his decease, in the middle of the night, he sent his son to the Scripture reader, desiring him to say that he had been very ill, and thought he was dying, and that he wished to see him before he left this world. The reader immediately rose, and went with the son. When he went into the room, he perceived that he was fast advancing to the borders of the eternal world. The man lifted up his eyes and hands, and said to him, "I am glad to see you—you are heartily welcome; but I never shall see you in this world after to-night. I have sent to you in order that you may read to me; before I depart, a little of the contents of that book which has been so valuable, so useful to my soul." The man read with him, and prayed with him, (for he was a pious man, and a member of the little church at Ballina,) and when he rose from his knees, the dying man said, "Thank God that I ever heard the Scriptures read—thank God that ever you came into my cabin, to bring unto me the words of eternal life; for I could not, on account of my age and infirmities, come to you to hear." Before the reader left, the saint said to him, "Tell the Baptist Society, how thankful I feel that it has been instrumental, under God, in making me acquainted with the words of eternal life." He laid great stress upon

this; and told the reader to inform him (Mr. B.) of this, in order that it might be transmitted to the Society, and that they might receive his dying thanks and blessing; that they had been the instruments, in the hands of God, in snatching him from popery, and from the blackness of darkness, for ever. Now he thought that the circumstances to which he had adverted were sufficient to encourage the exertions of the Society. There were, however, great difficulties to contend with; there were many obstacles which still impeded the progress of truth; and the agents of the Society felt that they ought to call upon the sympathies, and solicit an interest in the prayers of all who wished well to the sister island. In drawing to a conclusion, he had to present some specimens of needlework done in some of the schools. This was a proof that the Society was not only concerned to convey religious knowledge, but that they were also concerned to impart unto the children all useful knowledge. The Rev. Gentleman then presented to the company several samplers, and other specimens of the children's work, which appeared to afford high satisfaction to the company, particularly the ladies. There was one fact, the correctness of which he wished to impress upon the minds of the auditory. He referred to the quantity of Scripture committed to memory in the different schools. Some might feel inclined to think that the quantity stated in the Report was exaggerated, but he could positively assert that that was not the case; it was rather underrated than otherwise. They were employed from day to day, and from week to week, increasing their stock of scriptural knowledge; they were required to repeat four additional chapters each quarter, and if the master did not see this duty was performed, his pocket suffered, for every child who was deficient in this was deducted from the number present, and the master suffered in proportion; but it was seldom such instances occurred.

The *Rev. Dr. Rippon* spoke nearly as follows:—"We cannot help being charmed with such an assembly as this, especially upon business of so much interest. If it were necessary, said Dr. R. I could lead you back to Ireland thirty years since. Myself and Mr. Birt, sen. were the two first Baptists who visited that country. The first sermon I preached was at Saint Mary's. Mr. Hutton said to me, "we will go and preach in the villages;"—I replied, "I am very little accustomed to village preaching, but I will do what you direct." Fourteen or fifteen friends took me beneath their wings to Leixlip; we went there to preach, and that blessed man, Henry Hutton, and another person, went through the streets to find a place where we could stand. Before

we commenced, I retired with a blessed minister of the Moravian church, and with Mr. Wilson, of the parish church, and we shut up ourselves in an assembly room, and we knelt down and endeavoured to pour out our souls to God. After we had concluded, we went to the door steps of a gentleman, and commenced by singing a hymn; the people immediately flocked down in an intimidating attitude, but the persons who accompanied us from Dublin formed a barrier, and preserved us from injury. The master of the inn came with his wife, and took their stand very near to the place where we stood. The text upon which I preached, was, "This man receiveth sinners." Neither before or since, did I ever attempt to describe the crucifixion literally. The sermon produced a great effect, and I saw the tears trickle down the cheeks of the landlord and landlady. I mention this as one of the peculiar circumstances in my history. After the services were concluded, I asked the assembly, if they were desirous to hear the same truths made known on the following sabbath-day, if so, I could provide one or two ministers to address them. The people replied in the affirmative, the work went on, and I would tell you, with cheerful gratitude to God, that at that time twelvemonths they sent me a letter to say, they had built a little meeting-house, and would be glad if I could go over and open it. Circumstances transpired to prevent my compliance with this request, and I said to my friend, Mr. R. Hill, (who never had been in Ireland,) "duty requires you to go"—"God sparing me, (he replied,) I will go." He went and opened the meeting. The events which are now taking place in that country are truly gratifying; the finger of God has been there, and the same grace and mercy which has hitherto attended the society, I hope, will continue from year to year, until the Jews are called in with the fulness of the Gentiles. While I stand here, I can hardly help saying, "Hallelujah, Hallelujah to God and the Lamb!" But what an Hallelujah will be sung when the great outpouring of the spirit takes place. I think many people take a wrong view of the term proselytism. I remember Rowland Hill was once speaking upon this subject, and he said; "I do not want you to change your religion, but I want religion to change you." That is all the proselytism this Society wishes to effect. I congratulate the Society on what it has accomplished, and I think it must do good. I beg to move,

II. "That while it affords peculiar satisfaction to this Meeting to find that the importance of the Resolution, adopted at the last Anniversary of this Society, to increase, as far as possible, that class of its agents who are employed in reading the Holy Scrip-



tures to the Aborigines of the Sister Country, has been duly appreciated, and that the funds required to meet the additional expenditure occasioned by carrying it into effect, have been most providentially supplied, it must be obvious to every friend of the Society, that the union of growing zeal, perseverance, and liberality, with humble dependance on divine aid, will be essential to the continued prosperity of the Society's enlarged and enlarging sphere of operation."

The *Rev. S. Nicholson* said that if he were to consult his own feelings, he should content himself with simply seconding the resolutions; but, nevertheless, he would cheerfully express his attachment to the Baptist Irish Society, for he held himself bound, by every method within the compass of his power, to support its objects. He remembered to have heard of a gentleman who was conversant with occurrences in Ireland, relate a very impressive anecdote. A child, who had been instructed to read the Scriptures was compelled by the parish priest to give up her New Testament, she, crying, said, "You may take away my New Testament, but you cannot take away the forty-four chapters I have learnt by heart." Here was an effect produced which was well calculated to call forth the warmest gratitude to God.

The *Rev. Thomas Morgan* said, that while listening to the various details and remarks made that morning, he was deeply impressed with the thought, that they were assembled together under the broad protection of religious liberty. He was sure they dare not have made such speeches, but for the liberty which they had received, and as a friend of liberty, that liberty which he claimed for himself, he would most cheerfully tender to all his fellow-subjects. He stood there as a decided Baptist, but, surrounded by members of the Church of England, by individuals belonging to other denominations of Dissenters, and probably by gentlemen belonging to the Roman Catholic communion, he would say in reference to them, they had just as much right to engage in the practice of proselytism as he had. Let them go forward upon the system of proselytism in the sense in which his reverend friend had used the term. He was well aware that there were bigots in all religions—that there were bigots among the Baptists—bigots among Dissenters of every denomination—and was it to be a matter of surprise that there should be bigoted Roman Catholics? He was pleased to find from the report, that even in Ireland a few Baptists could stand up in the midst of multitudes, and administer baptism according to the ancient mode without any interruption or molestation. Such circumstances indicated that the day was fast approaching, when in Ireland they would not only act for themselves, but allow others

to think fit for themselves. He would merely move,

III. "That Mr. William Burls, jun. is entitled to the cordial thanks of this meeting, which hereby present them, for the ability which he has shown in conducting the business of treasurer to this Society, on behalf of his much-respected father, William Burls, Esq.; and that he be requested to undertake that office for the ensuing year."

The *Rev. T. Gough* said, at the time the commercial earthquake took place in Wiltshire, nothing could be done for this institution. He (Mr. G.) one day waited upon a respectable clergyman to request a donation in aid of the foreign Missions. The clergyman promised to call upon him: he fulfilled his promise, and came over and said, "Take this; I wish the Mission success. It was a twenty pound note. In the course of a short time, he (Mr. G.) wrote him a letter, and inclosed a Report of the Baptist Irish Society. Two days after, the clergyman sent over his servant with a respectful message, wishing to see him as early as convenience would admit. He went to him, thinking that surely he should not get less than 10*l.* for the Society. This gentleman was a magistrate as well as a clergyman, (said Mr. G.) and he furthermore observed, "If I had any influence in the Cabinet or with Government, I would advise them to vote to the Baptist Irish Society a certain sum every year to aid their funds, it would be the best political method they could adopt, and far better than sending a standing army to Ireland." "Well," continued the clergyman, "I have lately been engaged in some legal proceedings with a priest, and have been under the necessity of taking hold of him with the iron hand of the law; the matter was put into Chancery, but through influence I got it out, and the decree was given, that he should pay over certain sums of money which he had unjustly obtained; among these was a sum of 100*l.* which, with great pleasure, I now hand over to you: let the money be sent to Ireland to promote Scripture education." Previous to leaving, the clergyman observed, "I was not aware that the Baptist Irish Society was doing half so much good; it has my best wishes; I shall be glad to see you at any time." The Rev. gentleman then seconded the resolution, and sat down amid loud cheers.

The *Rev. Dr. Newman* said, he had the honour of moving,

IV. "That the grateful acknowledgments of this Meeting are due, and are hereby presented, to the Rev. Joseph Ivimey, and the Rev. George Pritchard, the Secretaries, for their very valuable and gratuitous services; and they are respectfully requested to continue the same."

He so fully concurred in the propriety of being brief, that he should not violate the spirit of the observation which had been thrown out. If his speech were lengthened according to the merits of the Secretaries, it must be long indeed. But he was not accustomed to make long speeches, and it might be regarded as a testimony of the modesty of the Secretaries, that they put the speech into his hands, because they knew he would say little about it. Every person acquainted with the Secretaries must know their merits; it was therefore unnecessary for him to enlarge upon the topic any further than by saying, they must necessarily feel, and most heartily desire, that those invaluable friends whose services had been so long continued, might still be spared for many years. It would afford great joy again to meet them, should providence prolong their lives. He would not that they should ask leave to sit again, but that they should be requested to report progress and sit again. It was impossible for any man possessed of a sensitive mind to take a glance at the situation of Ireland, and not regret that she should so long have remained in a state of misery, bondage, and degradation. She was a land of superstition; Dagon, and Baal, and Moloch, and Chemosh, were all to be found there. The land was leprous; it was covered white as snow. It was a Babel of confusion. It was a melancholy fact, that though she had been connected with these islands for a period of nearly six hundred years, hitherto the inhabitants of England had done little to alleviate her miseries, or remove her distress. He could not, however, but congratulate them on the statements they had heard this morning; statements which must inevitably lead to the conclusion that Providence was about to accomplish wonders on behalf of Ireland. He loved these annual meetings; they appeared to resemble mile-stones on the road, and, as a traveller recounted the distance he had come, and reflected on the miles he had yet to travel, so these meetings should excite very solemn and tender recollections. Many who had met together at the last anniversary, were departed to the world of spirits, and many who were now assembled were meeting for the last time on earth. They ought, therefore, to exert themselves to the utmost in the cause of the Redeemer; the time was short, there was undoubtedly a great conflict approaching, and as they sometimes sung

As darkness struggles with the light  
Till perfect day arise,  
Water and fire maintain the fight,  
Until the weaker dies.

The grand question to be determined now was, which was the weaker. Christians

should rejoice in the assurance that in this cause no effort was lost—the Redeemer would certainly prevail—he would vanquish all false gods, and his name would be blessed for evermore. He (Dr. N.) heartily congratulated the Society on having such worthy Secretaries, men, who would continue, as long as they lived, with all their heart and soul, and strength, to promote the cause. Mr. Ryland used to say to his boys, when they flocked around him after the vacation, and asked him how he did, “the best way of asking me how I do is by assisting me;” he thought the best way of returning thanks to the Secretaries, was to co-operate with them.

The *Rev. Thomas Winter* said, every attentive observer must have perceived, that the want of religion always involved men in a state of degradation, and that when they became truly pious, it raised them from that state of wretchedness into which they were naturally sunk. He begged them to remember, that the right of private judgment was sacred, and also that the principles of the Gospel, wherever they were disseminated, would prevail, so that glory would redound to God, while man was benefited; yes, he wished all men to enjoy liberty of conscience. He hoped that those who went forth as the messengers of salvation, would go as the messengers of peace. Tell them (said the *Rev. gent.*), O tell them of the bleeding Lamb of God,—of the achievements of the Cross: tell them, O tell them of his willingness to save the guilty, invite them to return, to come unto him.

The *Rev. Joseph Ivimey* could assure the meeting, that whilst he hoped that himself and his brother Secretary were influenced by higher considerations than the mere approbation of their fellow men, yet they were not insensible to the respect which was shown to them by the motion which had been so unanimously passed.

The *Rev. Dr. Cox* said the last time he had the pleasure of meeting the Chairman was at the annual meeting of the Reformation Society—a society which adopted a principle of operation similar to that which was recognized in this society, and with which, after mature consideration, he most fully concurred. He meant what, for the sake of distinction, might be called the “*Aggressive Principle*.” He found that the report contained the following expressions:—“The affecting fact, that several millions of their fellow-subjects in that country were still under the debasing influence of Popery, excited the sympathies, and called forth the exertions of its members. They considered the peculiar sentiments of that corrupt Christianity as injurious to the present, and dangerous to the future welfare of mankind; and were, therefore anxious to bring men to the knowledge and profession

of the Protestant faith. He fully agreed in representing Popery as *debasing* in its influence, and in describing it as a *corrupted form of Christianity*. But he would be particularly understood to state, that while he considered that we were fully justified in attacking *systems*, it ought not to be our intention or practice to attack *men*; while the one was corrupt, and should excite our opposition and resistance, the other might be worthy of our regard, and must claim our pity. He (Dr. Cox) held with the aggressive principle, therefore, which entered into contest with a corrupt system; but he held not with aggressive principle which attacked mistaken men. He wished to say, that in attacking the system of Popery, he did not give his pledge, he should be sorry to do so, to manifest any kind of hostility against individuals, or to violate in any way the principles of evangelical charity. He moved.

V. "That the thanks of this meeting be presented to the Gentlemen who composed the Committee during the past year; and that the following Gentlemen be the Committee for the ensuing year, viz.:—Messrs. Gilbert Blight, Edward Buttenshaw, John Chandler, William Cozens, Job Heath, Joseph Ivimey, jun. Samuel Jackson, James Low, James Lowther, Stephen Marshall, Paul Millard, Samuel Moore, William Napier, John Neale, Richard Nichols, John Parr, Wm. Paxon, John Penny, Alexander Saunders, Joseph Sanders, Wm. L. Smith, Robert Stock, Gill Timms, Sam. Watson, George Wightman, Elizeur Wilkinson, and Charles Young; and that Messrs. Wilkinson and Penny be the auditors.

The *Rev. Joseph Kinghorn* rose with great pleasure to second the motion. He would recommend, as far as he had any influence, that its agents and supporters should not abuse those persons who professed the Roman Catholic faith, but should simply state what that faith was, and the results to which it led.

The *Rev. C. Birt*, of Portsea, laid claim to the resurrection of the patience of the meeting for a few moments, while he moved the last resolution, which was identified with respect and gratitude to the Chairman. Upon the principle laid down by his Rev. friend, Dr. Cox, he was proud to see the Chairman uniting himself with this aggressive Society; and, in the dress which he wore, he was happy to see a warrior preside at the meeting. Having once met the gallant Captain before, he had watched his course with grateful satisfaction, and was delighted at the thought, that he was a man raised up for a specific work. He (Mr. B.) derived both pleasure and confidence from the fact, that the Chairman not only found encouragement, and met with the

approbation of many of the distinguished aristocracy of Ireland, but he also found in them zealous and active labourers and co-operators in the work of faith and labour of love. In looking back upon the past history of Ireland, a dark scene presented itself to view,—the people were in a state of ignorance, the aristocracy, being involved in pecuniary difficulties, had no influence; and instead of appearing as goodly pillars, they bore a greater resemblance to a petrified mass. But now a delightful spectacle presented itself to view—the people were instructed—the aristocracy were identifying themselves with the population at large, and not merely adding by their capital to its natural strength, but by their works of faith, and labours of love, promoting and advancing its spiritual improvement. He begged to move,

VI. "That the thanks of this meeting be given to Capt. Gordon, for his kind and obliging conduct, in presiding on the present occasion."

The *Rev. J. Edwards* seconded the resolution.

*Captain Gordon* said, that on the subject of the resolution which had just been proposed, and which the meeting had so kindly adopted, he should say nothing further than express his real and conscientious feeling, that he did not consider himself deserving of the warmth of feeling with which they had received the resolution. He should be at all times most happy to contribute what little his limited influence would admit in the way of personal exertion to promote the interest of the Society. In the field of Ireland, he had observed the operations of the Society, and had no hesitation in repeating what he had before said, that he regarded this institution as a valuable component part of that Christian exertion, which at the present time was transforming the moral character of that country.

## CONTRIBUTIONS.

### Received by Mr. Burls.

	£	s.	d.
Thrapston, per Mr. Dyer .....	10	0	0
Mrs. Holland, Bristol .....	50	0	0
Mrs. Bayley, Whitechurch .....	0	10	0
Collections in Wales, per Rev. S. Davies .....	41	5	0
Rev. Mr. Weare, Enfield .....	1	1	1

### Received by Mr. Pritchard.

A Friend, by the Rev. M. Oddy of Howorth .....	5	0	0
W. Shippey, Esq. by the Rev. W. Glanville .....	1	0	0
Mr. Phillips, by Mr. Pritchard ..	0	10	0



# MISSIONARY HERALD.

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## BAPTIST MISSION.

### ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 19, 1828, at Spa Fields Chapel :

W. B. GURNEY, Esq. in the Chair.

Moved by the Rev. ISAIAH BIRT of Hackney, seconded by the Rev. F. A. COX, LL.D. :

- I. That the Report now read be adopted, and circulated under the direction of the Committee ; and that while this Meeting gratefully acknowledges the Divine goodness, in the degree of success which has been granted to the efforts of the Society, from the period of its formation, it cherishes a humble confidence that events apparently adverse, as well as those of a pleasing character, will, in the providence of God, concur to promote the cause of Christ in the world.

Moved by the Rev. W. H. MURCH, Theological Tutor of the Stepney Academical Institution, seconded by the Rev. EUSTACE CAREY :

- II. That this Meeting sincerely rejoices in all the tokens of his gracious approbation with which God has been pleased to honour the exertions of kindred Institutions, and desires ever to cherish unfeigned affection and regard for all who are engaged in an enterprize, at once so arduous and so honourable.

Moved by the Rev. EBENEZER HENDERSON, D.D. President of the Missionary College, Hoxton, seconded by the Rev. WILLIAM YATES, from Calcutta :

- III. That the proceedings of the Gentlemen who have conducted the business of the Society for the past year are cordially approved ; and that the following be the list of Officers and Committee for the next year, with power to fill up such vacancies as may occur :—

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. J. Dyer.

Auditors—Messrs. J. Danford, W. Burls, jun. and P. Millard.

### GENERAL COMMITTEE.

Rev. J. Acworth, Leeds  
C. Anderson, Edinburgh  
W. H. Angas  
G. Barclay, Irvine  
J. Birt, Manchester  
T. Blundell, Camberwell  
T. Coles, Bourton  
E. Clarke, Truro  
T. S. Crisp, Bristol  
M. Fisher, Liverpool  
S. Green, Bluntisham  
R. Hall, Bristol

Rev. C. Hardcastle, Waterford  
W. Hawkins, Derby  
J. Hoby, Weymouth  
R. Hogg, Kimbolton  
R. Horsey, Wellington  
T. Horton, Devonport  
W. Innes, Edinburgh  
J. Jarman, Nottingham  
J. Kershaw, Abingdon  
S. Kilpin, Exeter  
J. Lister, Liverpool  
J. Millard, Lymington

Rev T. Morgan, Birmingham  
 W. H. Murch, Stepney  
 J. Mursell, Leicester  
 W. Nicholls, Collingham  
 S. Nicholson, Plymouth  
 Dr. Newman, Bow  
 J. Payne, Ashford  
 R. Pengilly, Newcastle  
 R. Pryce, Coate  
 P. J. Saffery, Salisbury  
 S. Saunders, Liverpool  
 Dr. Steadman, Bradford  
 M. Saunders, Howarth  
 M. Thomas, Abergavenny  
 T. Waters, Worcester  
 J. J. Wilkinson, Saffron Walden

Rev. T. Winter, Bristol  
 Messrs. B. Anstie, Devizes  
 J. M. Buckland, Hackney  
 W. Burls, Edmonton  
 J. Deakin, Glasgow  
 J. Deakin, Birmingham  
 J. Dent, Milton  
 J. Fletcher, Tottenham  
 J. Hansen, Hammersmith  
 C. Hill, Scarborough  
 T. King, Birmingham  
 J. Lomax, Nottingham  
 W. Pollard, Ipswich  
 B. Shaw, Clapham  
 J. Sheppard, Frome.

#### CENTRAL COMMITTEE.

Rev. I. Birt, Hackney  
 C. E. Birt, Portsea  
 J. Chin, Walworth  
 W. Copley, Oxford  
 Dr. Cox, Hackney  
 R. Davis, Walworth  
 T. C. Edmonds, Cambridge  
 W. Giles, Chatham  
 T. Griffin, London  
 W. Gray, Northampton  
 W. Groser, Maidstone  
 J. H. Hinton, Reading  
 J. Ivimey, London

Rev. J. Kinghorn, Norwich  
 I. Mann, London  
 C. T. Mileham, Newington  
 G. Pritchard, London  
 J. Upton, London  
 Messrs. W. Beddome, London  
 G. Blight, London  
 J. Foster, Biggleswade  
 W. B. Gurney, London  
 J. Gutteridge, Camberwell  
 J. Marshall, London  
 S. Salter, London

Moved by the Rev. JOHN BLACKBURN, one of the Secretaries of the London Christian Instruction Society, seconded by the Rev. THOMAS MORGAN, of Birmingham :

IV. That the thanks of this Meeting are especially due to the Ministers who have travelled and advocated the cause of the Mission ; as also to the Auxiliary Societies, Ladies' Associations, and all other friends who have kindly aided the Society :—that they be requested to continue their exertions, and to connect with them fervent prayer that the supply of the Spirit of God may render them increasingly beneficial.

Moved by the Rev. ISAAC MANN, of London, seconded by the Rev. JOHN STEPHENSON, Wesleyan Missionary from Barbadoes :

V. That the respectful acknowledgements of the Society be presented to the Trustees of this Chapel ; to the Rev. Rowland Hill and the Trustees of Surrey Chapel ; and to the Rev. J. H. Evans, for the obliging loan of their respective places of worship on the present occasion.

Moved by the Rev. SAMUEL NICHOLSON, of Plymouth, seconded by the Rev. DANIEL CLARABUT, of Tring :

VI. That the next Annual Meeting of the Society be held in London, on Thursday, June 18, 1829.

Moved by JOHN BROADLEY WILSON, Esq. Treasurer to the Society, seconded by the Rev. JOHN DYER, Secretary :

VII. That the Chairman, W. B. Gurney, Esq. be requested to accept our respectful thanks for his kindness in presiding over the proceedings of this day.

## FOREIGN INTELLIGENCE.

## CALCUTTA.

The following letter has lately been received from Mr. Robinson, the pastor of the Lal Bazar Church in this city.

*Calcutta, Jan. 23, 1828.*

"In my last, I informed you that seven persons had been baptized this year, and that we expected another. In this we were not disappointed; the person alluded to was baptized on the last Sabbath in December. Since I wrote last, we have lost three members by death. One of them came to her end by her clothes catching fire. She was alone when the accident occurred; and being a paralytic, she was unable to help herself. When the persons with whom she lived entered the room, she appeared to have been dead some hours. Another, a country-born man, who was in the army, died at Burdwan. I have not heard any particulars; but from his general character, there is every reason to hope well of him. Another, one of our oldest members, (she having been baptized full twenty years,) did not give us much pleasure in her end. She had for many years been a woman of some repute in the church; but it seems, that the enemy was permitted to gain some advantage over her at last, and to bring a dark cloud over the closing scene. Another old woman, the first member who died last year, made a very happy exit. As often as I visited her, she appeared patient under her sufferings; resigned to the will of God; simply, but firmly trusting in Jesus, and even wishing to depart. We have also lost another, whose end was attended with some interesting circumstances. He was one of those whose names were entered on the church book as missing. Perhaps this statement needs an explanation. When I took charge of the church, it was not possible to ascertain the precise number of members; as there had been no regular entry of their names. I made out, therefore, a list of names in the best manner I could; but when I came to read it over to the church, and to inquire for the persons, it appeared, that some were dead, and that others had disappeared, and no one could tell where they were, or whether they were dead or alive. It was therefore agreed, that they should be entered as missing. Of this class were John de Sylva and his wife. Nothing had been heard of them for a long time; but a few months ago, I received a letter from Mr. Fenwick containing an interesting account of our poor brother's death. It seems,

that he and his wife had retired to Sylhet, which, I believe, was their native place; where they entered into the service of an English gentleman, with whom they lived till poor John was called away. Mr. Fenwick knew nothing of them till he received a note from the gentleman, requesting his attendance at the funeral of a native Christian. Then he discovered who they were, and learned from John's wife, such particulars as fully authorize the conclusion, that he both lived and died like a Christian. The gentleman also with whom they lived, has given them a very excellent character. All this is very encouraging, and shows, that native Christians, though often weak and needing the superintendence of their more established brethren, can sometimes stand alone, and even adorn the Christian character in these circumstances. It says much for the piety of this poor couple, that though under the eye of no pastor, absent from all the means of grace, and enjoying the company of no Christian friends, they not only acted as it becomes Christians, but even maintained a spiritual frame of mind. Poor John was personally known to me when I was in Bengal before. He bore a Portuguese name, because he had, previously to his joining us, become a Roman Catholic; but he was a native of Bengal, and, I believe, born in the district of Sylhet. About the year 1815, our Serampore brethren sent several native brethren to preach the gospel in Sylhet. John, though not much of a preacher, accompanied them; as it was natural for him to wish to visit his native place under such circumstances. They met with considerable encouragement, and several natives were baptized; but as the native brethren did not permanently settle there, the converts were of course left to themselves, and there is too much reason to fear, they have fallen away. One of them, however, has been discovered by Mr. Fenwick, who writes concerning him, that he has hitherto lived "a life of blamelessness and good repute." There is then encouragement to soatter the good seed, even where it cannot afterwards be attended with all the care which could be wished; for that which is thus left to itself, is not always lost. One cannot but regret, however, that a part of the country, where success was obtained with so little labour, should have remained so long uncultivated.

The number of members in the Lal Bazar church, including all who are absent, was at the end of last year one hundred and two, of whom only five, besides myself, are Europeans. Our members are all poor; there is not one among us who can be called a person of property; there is not one who receives a genteel salary, or who makes a genteel appearance. Not less than seven-



teen of our members are wholly supported by the church; and there are others in very needy circumstances. Those whom the church wholly supports, are the blind, the lame, and those who through age and infirmities are unable to support themselves. In this country there are no parishes; those therefore, who are unable to work, and have neither property nor friends to support them must subsist on private charity, or perish. Many, no doubt, die for want; but Christianity teaches even the poor, to relieve those who are poorer than themselves. As the majority of our members understand the native language better than the English, both languages are always used at the Lord's table. A prayer is offered in each language, an address is given in each language, and a hymn is sung in each language. At church meetings also, both languages are used; and whenever a member is received, the confession of his or her faith, which is of course delivered in one language, is translated into the other. Questions put to candidates, and the replies given to them, must also be translated.

We received at our last church meeting, two Scotchmen, whose names are not in the above list. One of them was restored after exclusion; the other is a sailor who had been baptized at Serampore on his last voyage to India. As he is now settled in Calcutta, he wished to join us, and we gladly received him; for though a poor man, he seems to possess much sterling piety, and we hope useful gifts also. We have yet one candidate for baptism, a poor Mahomedan woman, who received her first impressions from bearing her daughter, a girl of fourteen, read the Scriptures. She read in English, and gave the sense to her mother, as far as she understood it, in Hindostanee. On Christmas day we called all the members together to hold a general prayer meeting, to humble ourselves before the Lord, and to pray for a revival. We sang and prayed in each language alternately, and an address was delivered in each language. It was an interesting season. All the European part of the church, as we usually term them, were happy to join in prayer with the native part, and the native part with the European. But I shall perhaps weary you with detail. I shall, therefore, only add, that the same number of services in each language as mentioned in former letters, is still continued."

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### CEYLON.

The following account from Mr. Chater will be read with interest,

as affording delightful evidence of the union of heart existing among the servants of the Redeemer, though differing from each other in some particulars of faith or practice. We are happy to add that a very brief note, dated a month afterwards, (Feb. 15.) mentions that the voyage had answered the desired end, and Mr. Chater was about returning to his station with recruited health.

Bombay, 15th Jan. 1828.

"My dear brother Dyer,—If a hasty line I wrote to you dated 8th November, should have reached you before this, you will be prepared to see me dating to you from this place. I have the pleasure to inform you that I have had to sing of mercy and goodness from the time of leaving Colombo for this place, to the present moment. So far as I can judge at present, the end of our trip to Bombay will be fully answered. I did expect we should have been at our station again about this time, but the physician and all my friends here and in Colombo advised me to stay here as long as I could, and Providence seems in a manner to have compelled me to follow the advice so many have given me, no suitable opportunity of returning to Ceylon before the 5th of February having occurred. On board a vessel that sails from this port on that day, I have taken a passage. Through rich mercy my strength would be equal to writing you a long letter at this time, but I have not the documents at hand for sending you my usual annual account; a few general statements therefore, till I again reach my station, must suffice. Though the pleasing information I have to send is not unmingled with that which is painful, I am happy to say, that on this occasion I have more of the former than the latter to communicate. In November, five of those who have for some time been earnestly making the inquiry, 'what must we do to be saved?' put on Christ by baptism, and sat down with us at the Lord's table. Four of them are from among our school masters, and the fifth is the daughter of our old friend Alvis, of whom I have often had to make mention in my letters to you. In a future letter I hope to give you some particular accounts of most or all of these, that will be gratifying to those who like the inhabitants of heaven rejoice over one sinner that repenteth. In addition to these five, at least six more were candidates for baptism when I left home, and probably some or all of them have ere this been received into the church.

But now I must add the painful that has been mixed with the pleasant. At the same time that we had to receive five new members, we had the painful task of excluding three old ones, for disorderly walking. Concerning these, however, we by no means despair. They know the way of salvation, and we trust will yet be reclaimed and walk worthy of the Lord, whose name and cause they have on this occasion disgraced. I shall add no more concerning Colombo for the present, but fill up this side by informing you in a very brief manner of the Lord's kind dealings with myself and dear companion since we left our beloved home till the present period.

As far as Allepie we had Mr. and Mrs. Norton, with their two little boys, for fellow passengers. Just before reaching Quilon we were very near being run down by a ship of 800 tons burden. But the Lord preserved us. At Quilon, Mr. Norton and myself went on shore and spent a pleasant day with the Rev. T. Spring, chaplain of the place. Mr. Norton's station we could only look at from on board the ship, as the captain had little to do there but land Mr. and Mrs. Norton and their baggage. I went on shore with the captain at Cannanore, not expecting to meet with any child of God there. And though it was Mrs. C.'s last abode, previous to our marriage, no one seemed to be left there now whom she knew. But before I had been on shore half an hour, two kind notes were brought me, one for myself from Captain W., H. M. 54th regt. and one from his lady for Mrs. C. inviting us to spend the time with them while the vessel staid in that port. Mrs. C. was prevented going, but I spent the day with them, and few of my days have afforded me more happiness than that. And it was with mutual regret we parted so soon. Capt. and Mrs. W. would have given any thing in their power to have had me stay over the next day, which was the Sabbath. But the vessel sailed the same evening, and we were obliged to separate. When we reached Mangalore, another port at which the Captain had to land some cases, we found two ladies and some children who had been brought from the wreck of an 800 ton ship that had been run on a reef of rocks near the Laccadives, whom we took on board to convey them to Bombay. And as there was then some hope of saving something from the wreck, our captain, much against the will of his passengers, stood for the place where it was. On the third day after standing from the land we had very squally weather, and carried away our foretop mast and main gallant, and being far from the wreck, relinquished the pursuit. Thus we were again rescued from our fears and dangers, and seem to have been kept out of a tre-

mendous storm that was then raging at and near Bombay, in which the lives of about 500 natives, and an English lady and her child were lost. Had we not gone out of our course toward the wreck, it seems highly probable we should have been just in the midst of this storm. After this we had a narrow escape from fire. The cuddy lamp had been cracked and bound together with string, which being soaked with oil caught fire and blazed up in the most furious manner. Through a kind providence the flames were soon extinguished, or we must soon have all perished. Into such imminent danger were we so often brought during this short passage, and yet so mercifully preserved. O that we could suitably praise the Lord for his goodness, and for all his wonderful works to the children of men! Before we had time to come on shore here, we received a kind invitation from the Rev. Henry Davies, senior chaplain, to spend the time of our stay at Bombay under his roof. Had we been their own brother and sister, Mr. and Mrs. Davies could not have shewn us greater kindness than they have. But we had not been long here before our dear American friends heard of us and claimed us as their guests; for at least part of the time. After spending eight days therefore, at the parsonage, we took up our abode with Mr. and Mrs. Garrett; in whom we find also a kind brother and sister. Mrs. G. was the widow of our dear brother Newell, who spent months under my roof at Colombo. We were to have spent some time in the house of Mr. Graves, but it has so turned out that we are still with Mr. Garrett, with whom it seems probable we shall remain till we embark for Ceylon. We have so sensibly felt the goodness of God to us, and the kindness of our friends in what I have related, that I could not well avoid giving you this short account of it; and still the half has not been told you. The American Mission here has been well reinforced by the arrival of Mr. and Mrs. Allen, Mr. and Mrs. Stone, and Miss Farrar. O when will our feeble mission in Colombo have to rejoice in a reinforcement too! I trust very soon, and that it may be my daily earnest prayer."

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## HOME PROCEEDINGS.

### HAILSHAM, SUSSEX.

The Hailsham Missionary Society was formed June 7th 1826, when the Rev. Henry Townley kindly presided.

The collectors commenced their interest-



ing employment on the 27th of July following, and to me their success is highly gratifying. I cannot refrain from expressing my gratitude to God that the Great Head of the Church has been pleased to dispose many in our neighbourhood, who do not abound in the riches of this world, to cast their mites into the Treasury of the Lord.

On the 16th Inst. we had our Anniversary, when our beloved brother Carey and several other ministers addressed the meeting, to the great delight, and I hope profit, of those that were present.

W. D.

Hailsham, May 23.

*Contributions received on account of the Baptist Missionary Society, from May 20 to July 20, 1828, not including individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Boxmoor, Subscriptions, by Mrs. Carey.....		8	0	0
Western District, by Rev. R. Hensley.....		112	15	0
North of England, by Rev. R. Pengilly:				
Sunderland, two years .....	26	2	4	
Maryport.....	11	3	11	
		37	6	3
Kensington Gravel Pits, by Rev. W. Southwood .....		2	5	8
Brighton, by Rev. W. Bailey.....		12	0	0
Kingsbridge, by Rev. J. Nicholson.....		4	11	6
New Mill, &c. by Rev. D. Clarabut .....		22	19	2
Rye and Battle, by Mr. Carey.....		8	0	0
Shrewsbury, Auxiliary Society, by Rev. M. Kent.....		5	0	0
Canterbury, Subscriptions, &c. by Mr. Christian .....		22	8	0
Sussex, by Rev. Mr. Mileham.....		25	19	6
Watford Auxiliary, by Mr. Young (Female Education) .....		10	19	4
Lynn, Collected by Miss Keed .....		2	0	0
Bessels Green, Collection and Subscriptions, by Mr. Knott.....		3	13	6
Barton Mills, by Mr. Secker .....		6	7	6
Bromsgrove, by Mr. Scroton, jun. ....		15	14	6
Rochdale, by Mr. Kelsall.....		15	17	3
Hailsham, by Rev. W. Davies (balance) .....		20	16	4
Buckinghamshire Association, by Rev. P. Tyler .....		42	15	9
Sheffield, Balance, by Mr. Lomax .....		29	0	0
Dundee, Baptist Church, Seagate, for Translations .....		5	0	0
Moneyfirth and Broughty Ferry Missionary Society, for Schools.....		5	0	0
Baptist Free School, Took's-court, by Mr. Kendrick .....		8	18	8
West Middlesex Union, Datchet, Collected by Mrs. Bailey .....		2	0	0
Arnsby, &c. by Mr. Cort.....		25	19	1
Wallingford, by Rev. J. Tyso (Translations 10s.) .....		23	0	7
Dunstable and Houghton, Penny Society, by Mr. Watts .....		11	7	6
Watford Missionary Association, by Rev. C. Harcastle .....		3	11	6
Missionary Box, by Miss Gurney, Muswell Hill .....		3	5	6
Eagle-street Auxiliary, by Rev. J. Ivimey (one-third).....		16	0	0
Keynsham, Subscriptions, &c. by Rev. T. Ayres .....		8	0	0
Kent Auxiliary, by Rev. W. Groser .....		106	13	0
Salendine Nook, Bramley, &c. by Rev. J. Acworth (Female Education 6l. 1s.) .....		26	6	0
Greenwich, Baptist Friends, by Mr. Tosswill.....		10	6	1
Sundries, by Rev. Joseph Kinghorn .....		6	7	2
Camberwell, Female Auxiliary Society, by Miss Gutteridge.....		54	1	6
Irvine, by Rev. G. Barclay.....		2	18	6
Carter-lane Auxiliary, by Mrs. R. G. Marten (one-half) .....		20	8	3
Halifax, by Rev. C. Thompson.....		28	5	0
Belize, Subscriptions, by Rev. Joseph Bourn.....		27	18	6
Bedfordshire Auxiliary Society, by John Foster, Esq. Treasurer:				
Bedford, Rev. J. Hillyard.....	15	0	0	
Rev. T. King .....	6	4	3	



Bedfordshire continued :

Biggleswade .....	24	15	0		
Carlton .....	3	1	10		
Leighton Buzzard .....	7	0	5		
Luton .....	70	19	2		
Market Street.....	3	7	6		
Maulden .....	8	16	0		
Rev. J. K. Hall, Donation.....	1	0	0		
Sharnbrook .....	4	3	6		
Staughton .....	8	0	0		
Steventon.....	3	1	2		
Toddington .....	0	16	6		
				156 5 4	
Bedfordshire, Baptist Association, by Mr. Saunders.....	2	0	7		
Gloucester, Collected by Miss Rees .....	4	0	0		
Stroud, &c. by Mr. H. Hawkins .....	15	13	0		
Birmingham Auxiliary, Brettle-lane, by Rev. T. Morgan.....	4	0	0		
Friends at Fetter-lane, Collected by Mrs. Elvey .....	24	0	0		
Church-street, Blackfriars, Auxiliary, by Mr. Pontifex.....	23	3	0		
Ryeford, Friends, by Rev. Mr. Williams .....	2	0	0		
Oswestry, Auxiliary Society, by Mr. Jones .....	5	0	0		
Chatham, Female Auxiliary Society at Zion Chapel, Clover-street, by Mrs. Booth (one-half) .....	9	1	6		
Amersham, Penny Society and Subscriptions, by Rev. J. Statham .....	28	18	9		
Chesham, Collection, by Rev. Eustace Carey.....	12	14	9		
Prescott-street Auxiliary Society, by George Morris, Esq. (two-thirds)....	50	0	0		
Woolwich, Auxiliary Society, by Mr. Meredith.....	38	14	0		
Wantage, Collected by Rev. W. Glanvill .....	3	0	0		
Maze Pond, Auxiliary Society, by Mr. Beddome .....	34	4	9		
Netherlands, Auxiliary Society, by Rev. J. Muller .....	200	0	0		
Colchester, Mr. Benjamin Nice, two years' Subscription.....	42	0	0		
Dundee, Chapelshade Association, by Mr. Easson.....	2	0	0		
Camberwell, Friends at, for Jamaica Schools, by Mr. A. Saunders.....	5	5	0		
Mrs. Arnold, Bankside, for Female Education .....	10	4	6		
Henrietta-street Sunday School .....	2	0	0		
Ditto, Collections, by Rev. E. Carey .....	13	13	0		
Mission Box at Mr. Arnold's Paper Mill, Hackney.....	0	16	0		
Bow, Rev. Dr. Newman and Friends .....	13	1	9		
Carlton-le-Moorland, Collection, by Rev. W. H. Newman.....	17	0	0		
Norwich, St. Mary's Auxiliary Society, by Mr. Cozens .....	32	4	2		
Pupils at Mr. Brewer's Academy .....	1	0	0		
				33 4 2	
Royston, Subscriptions, by Mr. John Pendered.....	9	18	0		
Goswell Street-road, Auxiliary Society, by R. Cox, Esq. (two-thirds).....	31	2	3		
Missionary Box, Mrs. Shackell, Princes-road.....	0	18	6		
Trowbridge, Subscriptions and Collections, by Mr. Wearing.....	14	18	0		
Hackney, Assistant Society, by Mr. J. M. Dunn.....	25	10	0		
Collections at Elim Chapel, .....	Rev. Mr. Elveys ( <i>West India Fund</i> )	5	2	7	
Maze Pond, .....	I. Mann .....	Do.....	12	5	0
Dean-street, .....	B. Lewis .....	Do.....	14	0	0
Poplar, .....	J. Upton, jun. ....	Do.....	6	18	0
Peckham, .....	T. Powell .....	Do.....	6	2	6
Church-street, Blackfriars .....	J. Upton .....	Do.....	25	10	0
Oakham, Penny Subscriptions, by Mr. Cordy.....			2	3	0
Thrapston, Auxiliary Society, by Mr. John Baker.....			34	0	0
Nottingham, Auxiliary, (on account) by Mr. Lomax .....			30	0	0
Bath, Female School, by Mrs. Smith .....			15	0	0
Pupils at Madras House, Hackney, by Rev. Dr. Cox.....			2	2	0
Stamford Hill, Collected by Miss Wilsons .....			1	13	6
Little Alie-street Female Auxiliary, by Rev. W. Shenston.....	10	10	0		
Sunday School .....	1	7	6		
					11 17 6
Dorman's Land, by Rev. T. Chapman.....			7	10	0
Missionary Box, Miss Williams, Campden Hill .....			1	1	0
Lion-street, Walworth, Female Auxiliary, by Mrs. Chin (two-thirds) ....			60	0	0

Little Boy in Hackney Sunday School, by Mr. Smith.....	0	3	0
East-lane, Walworth, Female Auxiliary Society, by Mrs. Steward .....	13	12	0
Juvenile Contributions .....	0	13	6
Collection at John-street Chapel, June 18 .....	63	8	8
Surrey Chapel .....	83	9	8
Eagle-street .....	5	0	1
Annual Meeting, Spa Fields .....	96	7	9
	248	6	2
Westerham, Female Society, by Rev. T. Shirley (Female Education).....	7	13	0
Sevenoaks, Subscriptions, &c. by ditto.....	20	2	6
Maze Pond, Female School, by Mrs. Gouldsmith .....	15	0	0
Norwich, Ladies' Association, St. Clement's, by Rev. Jas. Puntis.....	8	9	4
Crayford, Female Auxiliary Society, by Mrs. Smith.....	5	0	0
Loughborough, Collection, by Rev. Wm. Yates.....	18	11	6
Whitechurch, Salop, Subscriptions, by Mr. Bayley.....	1	11	6
Elgin and Morayshire, Missionary Society, by Rev. Mr. M'Niel.....	5	15	6
Manchester, Subscriptions, by Rev. John Birt .....	19	18	0
Kingsthorpe and Ecton, by Rev. W. Gray .....	3	13	4
Northamptonshire, Ministers' Meeting, by ditto.....	7	0	0
Shooter's Hill, Friends, by Mr. John Williams .....	1	0	0
Perthshire, Missionary Society, by Rev. John Newlands.....	20	0	0
Bristol, Auxiliary Society, (on account) by Mr. R. Leonard, Treasurer....	100	0	0
Newcastle, New Court Chapel Auxiliary, by Rev. G. Sample .....	26	0	0
North East Cambridgeshire Auxiliary .....	4	0	0
Liverpool, Auxiliary Society, by W. Rushton, Esq. ....	74	15	6
Legacy of Mrs. Sarah Price, late of Hammersmith (J. Hanson, Esq. and Rev. T. Uppadine, Executors).....	88	10	0
Small Subscriptions at Fen Court, by Mr. Stanger.....	1	11	2
Thetford, Norfolk, Collected by a Lady .....	0	14	0
Upper Holloway, Subscriptions, by a Female Friend .....	1	1	0
Joseph Gutteridge, Esq. Denmark Hill .....	50	0	0
William Manfield, Esq. ditto, by ditto.....	Do.	10	0
W. B. Gurney, Esq. ....	Do.	50	0
Mr. Joseph Gurney.....	Do.	25	0
A Young Friend, by ditto.....	Do.	25	0
Samuel Hull, Esq. Uxbridge (for Schools) .....	Do.	10	0
James Lomax, Esq. Nottingham .....	Do.	5	0
Friend to the Mission .....	Do.	2	0
An Old Friend of the Society .....	Do.	0	10
Friend, by Rev. Thomas Griffin .....	Do.	2	0
Rev. S. Green, Bluntisham, Profits of publications .....	Do.	2	8
Mrs. F. Hall, for Kingston School .....	Do.	5	0
Margate, by Rev. J. Payne, Collection at Mr. Denham's .....	4	17	9

#### TO CORRESPONDENTS.

Parcels, containing Magazines, &c. have been received from Mr. Joshua Cook, Mr. Blyth Foster and Mr. Hanson.

A friendly Correspondent from Bristol wishes us to urge upon all Ministers who preach and collect for the Society, the great importance of forming Penny a Week Societies wherever they go. Undoubtedly, the universal adoption of this useful expedient would go far to relieve the Society from the present pressure on its funds.

S. N. is informed, that whenever accounts of "Home Proceedings" are forwarded in time, they are invariably inserted. We have before announced, that the Conductors of Auxiliary Societies are at perfect liberty to have the particulars of their receipts inserted in the *Herald*, if that be preferred to the *Report*.